

CHRISTIAN CENTURY

Of the Disciples of Christ.

Vol. XVIII

Chicago, July 11, 1901.

No. 28.

LEADING FEATURES.

The Divinity of Christ
Our Scottish Guest
The Conquering Christ and
Conquering Church
Cultivating the Presence
The Chief End
The River of God
Amos The Peasant Prophet
The Quiet Hour
Books

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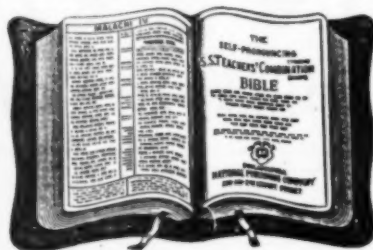
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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

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EDITORIAL.



GOD SAVE THE PEOPLE.

When wilt Thou save the people?
O God of mercy, when?
Not king and lords, but nations,
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they;
Let them not pass, like weeds, away—
Their heritage, a sunless day.
God save the people!

Shall crime bring crime forever,
Strength aiding still the strong?
Is it Thy will, O Father,
That men shall toil for wrong?
"No," says Thy mountains; "No," Thy skies.
Man's clouded sun shall brightly rise
And songs ascend instead of sighs.
God save the people!

When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men!
God save the people; thine they are,
Thy children, as thine angels fair;
From vice, oppression and despair,
God save the people!

—Ebenezer Elliott.

THE DIVINITY OF CHRIST.



THE perpetual problem of the Christian religion is the person of its founder. It is a mistake to suppose that the Church can ever get beyond that controversy. As long as there is a hostile world, as long as the intellect of man is swayed by a changing experience, so long will there be in the Church and outside of it a hundred, a thousand, differing estimates of Christ. This is no mere tribute to the greatness of Christ, it is the result of it. Because the Christian life is most real and most divine, and because Jesus Christ is its constant creator and sustainer, it is inevitable that about his name the inquiring minds of men should gather, fascinated though they differ, unwearied with the problem, though long generations have bent over it a patient brow.

To-day much of the discussion has been made obscure by confusion over the use of the word "divinity." Many now maintain that they believe in the divinity of Christ and not in his deity, as though these words were originally different in meaning. They maintain also that belief in his divinity is all that the Church has any right to demand. What is meant by his divinity? The theory rests upon the premise that all that goes out from God as his creation may be viewed on one side as possessing in its very nature something of his nature, and on the other as bearing upon its character

any portion of the universe or of history ought to be called divine. This leads to a doctrine of degrees of divinity. The flower is more divine, as we may hold, than the molten lava. The human child is more divine than the fledgling in its nest. Humanity is more divine than all the rest of nature because man has more of God's nature and character in him. But Jesus was the first and only perfect man in whom the divine ideal of a human life was attained. Him God "sent" and selected and anointed with his spirit to be the clearest manifestation of himself. To him therefore the title "Divine" can be given in a unique and lofty manner in which it can be applied to no other son of the human race.

There are differences, very great differences, too, among defenders of this theory of Christ's divinity as to the way in which God is revealed in or through Christ. The differences seem to arise partly from differences of religious fervor, and partly from the intellectual thoroughness with which this view of the person of Christ has been grasped and thought through. Such a writer as Herrmann of Marburg in his beautiful book, "Communion with God," dwells almost wholly on the single fact that God is revealed in Christ; that to see and know, to trust and love Christ is to see and know, to trust and love God. On the other hand, we have the position of one like Prof. Paine of Bangor, who says of Jesus, that "He professed only to be, just what he was, a plain unlettered Galilean peasant, learned only in the holy scriptures of his own Jewish people, and using these scriptures only to enforce and illustrate the religious intuitions that absorbed his soul." He was and is the mediator through his example and his teaching. "The parable of the prodigal son has been the mediating bridge over which many a soul has crossed to find itself at home in the Father's house." That is to say, Jesus was divine because he surpassed the rest of men in his own knowledge of God and personal goodness; and he became the mediator of this experience through his teaching. Men learn from him how they may go and kneel with confidence at the Father's feet.

We acknowledge, of course, the wide space that separates Herrmann from Prof. Paine, but they hold in common the general view of Christ's divinity which we are describing. If we press upon such writers the further questions that arise regarding the person of Christ, we shall find some remarkable and suggestive facts. Two theological writers are known to us who accept the historical reality of the miraculous birth of Christ, but say that the miracle has no meaning for them and no place in their view of Christ's person! This is one of the most curious and interesting intel-

tual tangles in which any writer or thinker ever found himself involved.

But as a rule those who adopt the view of Christ's divinity which we have tried to describe fairly, maintain the impress of his character. So far as it does this, tain two defensive positions as against the catholic or evangelical doctrine. They believe in an ethical and not a metaphysical union of Jesus with God; and they decline to consider the fact of Christ's pre-existence as having any bearing upon his mission. Whether he existed in any real fashion before his birth at Bethlehem, is, they say, a matter which may be omitted from our consideration of his work and his gospel. The key words to their position are "ethical" and "metaphysical." Any inquiry regarding the character, the personal experience of Jesus as a man upon earth is said to be ethical in its scope. Any inquiry as to his relations to God other than those of trust and obedience, love and service, are said to be metaphysical. And any inquiry as to whether he began to be only when he was born as a man, or whether he really came into our world from outside it, is also metaphysical. Because they are metaphysical these inquiries are said to have nothing to do with religion, which is concerned only with personal, ethical relations. Let us keep, we are told, to the concrete, to the historical, to the experiences of actual persons, and within those limits let us be content to find the whole of religion, the entire gospel of the grace of God.

Our objections to this whole way of putting the question of the divinity of Christ may be summed up in two statements: (1) It is impossible to think on religion without metaphysics, and there is no religion without thinking. The very doctrine of "divinity" which we have seen defended as being non-metaphysical, rests on certain metaphysical assumptions regarding the relations of God to his universe and to man. Even Prof. Paine has things to say about the personality of God, which are saturated with metaphysics. Any one who is familiar with investigations into the origin of religion knows how deeply metaphysical thinking is embedded in even the feeblest efforts of primitive man to feel after, if haply he might find, the Most High. The cry that we must not have any metaphysical doctrine of Christ either means that we must limit his person to his highly-endowed humanity, or it is impotent because an inconsistent cry. Moreover, we might ask why, if Christ existed before his human birth, we are asked to accept the preposterous statement that *that* is a matter of small account. If there is positive evidence in the New Testament, and there is, that he was conscious of having literally entered into our humanity, of having come forth from the Father into the world, who shall dare to say that he can treat this fact as a matter of indifference? We do not say for his theology, but first of all and last of all for his religious attitude towards Jesus Christ, this fact that Christ pre-existed in relations of real being to God and the universe must be

of transcendent importance to any man of any age.

(2) Our last statement brings us to the fact that the New Testament is built upon or grew out of the view of his person which is by some called metaphysical. Take his eternal personal relations to God out of the picture of Christ which Paul, and John, and Peter, and the writer to the Hebrews have set forth, and how completely must everything else be altered! If any one doubts that the difference would amount to the abolition of the distinctive features of Catholic Christianity, let him read any recent description of Christianity from the other standpoint. With Prof. Paine's book on "Trinitarianism" or Harnack's "The Essence of Christianity," let him compare an exposition of Paulinism or of the Johannine theology. He will soon see that with the doctrine of the Incarnation the age-long views of redemption and sin, of pardon and renewal, must be most profoundly and thoroughly transformed. At last all new views have to stand the test of the Christian consciousness. That consciousness has been formed for nineteen centuries by the faith that Christ existed in eternal relations to God; that when the Son of God was sent into the world in the likeness of sinful flesh, the most sublime act of condescension which we can conceive was performed; that when he became obedient unto the death of the cross he bore our sins, or was made sin for us, who knew no sin; that this overwhelming act of his at once established forever his righteousness and revealed most perfectly his unspeakable love.

Any change in our statement of the divinity of Christ, which aims at being more than a personal vagary, which would convert a world to God, the living God, must deal then with something far more profound and far more sure than the individual scholar's idea of the philosophy of history. It must face that conception of an incarnation, a redemption, a pardon, which has ruled the mind and heart of man for all these generations and rules it to-day more widely than ever.

And lastly, any interpretation of the divinity of Christ which would compel us to read the New Testament with the constant feeling that its central teaching about the person of Christ, which is the central fact, is wrong, has a tremendous task before it, for it must be able to justify itself by arguments not only fitted finally to shake the authority of these records, but fitted also to raise a new authority before the world more august, more convincing, more evidently the voice of God than these ancient pages. But who has found that authority?

Calvin objected to the use of the terms "person" and "trinity" in reference to the Godhead; and when his orthodoxy was impeached for not using these terms, he defended himself by saying that he had sworn to the belief in one God, and that he preferred the simple scriptural expressions to those of the schoolmen.

OUR SCOTTISH GUEST.

By the Visitor.



WE have had in the past few years several eminent men from the land of the thistle and the heather, who came to bring us messages of good will and to tarry with us for a night. Among such one easily recalls the names of Principal Fairbairn, Henry Drummond, A. B. Bruce, Professor Denny, Dr. Stalker, George Adam Smith and Dr. John Watson; and though of this number the first and last are living out of Scotland, Dr. Fairbairn being the honored head of Mansfield College at Oxford, and "Ian Maclaren" the popular pastor of a Liverpool church, yet Scotland claims them both, and they repay the claim with loyalty and affection. With the memory of such names fresh in mind, one is likely to have a high standard set for all visiting Scots, but our latest guest from beyond the Tweed is worthy of high honor, even in such distinguished company, and both in his own land and with us has proved himself a master workman as a Biblical teacher and preacher.

Marcus Dods is best known on this side through his frequent contributions to the *Expositor*, the *British Weekly*, the *Bookman* (the English journal of that name), and other leading British publications, and by his contributions to permanent Biblical literature, in such volumes as the *Genesis in the Expositor's Bible*, the smaller volume on *Genesis in the Handbook Series*, and the recently issued commentary on John in the *Expositor's Greek Testament*. Upon the face of a man who has not only taught a wide circle through such instruments, but holds the chair of New Testament Exegesis in the historic Free Church College in Edinburgh, it is a pleasure to look; and the privilege has been granted at last by the recent visit of Dr. Dods to this country, during which he has delivered lectures in Harvard and the University of Chicago, and which he is just closing with a short engagement at Chautauqua.

How He Looks.

In build and appearance Dr. Dods is typical of the best class of Scotchman; tall, broad-shouldered, a man who must have been unusually strong and athletic in his youth, and who maintains still a bearing that speaks of matured force of body and intellect now coming to its ripest value with years that streak with gray the thick, waving hair and the side beard, shaved back far enough to reveal the fine, firm mouth and strong chin. One notices also the strong accent, and the half-closed eyes which produce at first the impression of languor; but that soon passes into recognition of keen discernment concealed behind the kindly glance that combines often with a smile of singular sweetness to win the close attention and regard of his hearers. It is a face whose lines would be called severe; but which, like a Scottish lake, will lose the last suggestion of ice in the smile of spring. It is that mingling of strength and sweetness, suggesting a strong nature made tender and graceful by splendid discipline, and withal illumined by a master passion, the love of Christ and of mankind, that makes Dr. Dods an ideal teacher and preacher, a veritable prophet of righteousness. Such a man always has a theme that finds his hearers. He reaches them with the certain instinct of a searcher of consciences.

Source of Power.

I had repeated opportunities of watching his audiences, and they were of all classes, sometimes young, sometimes mature; yet the manner and effect were always the same. It might be a formal lecture on the teaching of Paul, or a Bible narrative—the sick man at the pool, the woman who touched the Saviour's garment, the Last Supper, the parable of the vine—told with the utmost simplicity and applied with marvelous power to the living present, with constant appeal to the soul to waken from whatever sleep held it fettered. It made us wish to be ever a preacher, standing between two worlds, speaking the quickening words of the cross, from the living to the dead, and the effect was no less interesting. Whatever the audience, the appeal was felt. The response was instant. The word was like a flame of fire, and it lighted in many hearts altar fires that will not soon die out.

Estimates of Men.

Dr. Dods is one of that great company whose religious life comes out of the struggles which issued ecclesiastically in the disruption a half century ago, and intellectually in the new thought on the Bible and theology, which is even a later product on the same northern soil. Of this second movement William Robertson Smith was the leader, the champion and the master, but the price he paid in the loss of favor and place because of his belief in the newer learning regarding the Word of God was not too much to pay for the splendid results since attained and the rare body of men who have entered into his labors. Dr. Dods holds in highest reverence the three men whose names have been familiar in Free Church circles in recent years: William Robertson Smith, Professor A. B. Davidson and Principal Rainy. In speaking to me of Bruce, whose work was so similar to his own in many ways and who has just entered into the larger life, he used words of warm appreciation. Bruce was an exegete and an apologist; Dods has not gone into apologetics, but is a rare biblical interpreter. Bruce was a strong preacher, as is Dods, and the last published work of Bruce was his commentary on Hebrews, while Dr. Dods has now on the blocks the volume on Hebrews in the *Expositor's Greek Testament*, that work of scholarship which is destined to do for this generation what Alford did for a former one. His comparison of Bruce and Davidson was to me most significant. "Davidson," said he, "was always right; Bruce was always suggestive." I spoke to him of the disappointment felt by many that the article by Bruce on Jesus in the *Encyclopædia Biblica* was so negative, and asked him if he thought it was possible that the editors, Canon Cheyne and Sutherland Black, had used only a portion of what was written, taking the parts that would best harmonize with Schmiedel's radical treatment of the same theme. All he would say was, "It is possible."

As Touching Biblical Criticism.

In matters relating to biblical criticism and theology Marcus Dods is in line with the majority of scholars in those disciplines. He feels that criticism is inevitable and necessary, and sees no reason why any should oppose the method or be thrown into panic by it. He remarked on the surprise he felt at finding American thought so much slower to accept the valid results of biblical criticism than British, and that some religious papers in this country thought it necessary to warn their readers against a method as inevitable and desirable as daylight. Nevertheless, he believes criticism, like every other process, is liable to run to fantastic and

violent extremes, and of such tendencies he regards some of the articles in the *Encyclopedia Biblica*, above referred to, as examples. He regrets that a work of such admirable scholarship in most regards should be marred by elements of radicalism and conjecture from which there is sure to be well-nigh universal dissent, and which largely modify the value of the work as a whole. He expressed himself as strongly of the opinion that the preaching and journalism needed to-day, and proving their value by the growing demand for them, were of the sort which combined the scholarly foundation and the scientific temper with a vital emphasis upon the great verities of the Gospel, and issued in an evangelical and urgent message to men to accept the authority, the teaching, the character, and the programme of Christ.

THE CONQUERING CHRIST AND A CONQUERING CHURCH.



HE world needs leaders; the Church has a leader. Of him in whom the hope of Israel was fulfilled it is said: "Behold I have given him a leader and commander to the people"—one to plan the campaign and to animate with courage for the conflict. The thought that we have a skillful, resourceful and efficient leader is inspiring. Napoleon at the head of his army was considered by the Duke of Wellington to be equal to 50,000 men. Some one has said that an army of sheep led by Napoleon would have been transformed into an army of lions. With the captain of salvation at our head we ought to march to battle with shouts of victory.

Christ is leading his Church out to scenes of conflict. The Church is not an army of occupation, it is not to act forever on the defensive. It is an army of aggression, and when the trumpets sound is to go forth to battle against the hosts of sin.

We have lingered upon the text, "He leadeth me into the green pastures and beside the still waters;" we have thought of our privileges until we have forgotten our duties; we have forgotten that we rest for a time in green pastures that we may recruit our strength for active service. We are not merely to enjoy religion, we are to spread it; we are not merely to live respectable lives, we are to live useful lives. We are to find in the worship of God inspiration and strength for the service of man.

Christ not only leads his people out from the fold to the field of battle; he leads them on from one conflict to another. He does not want us to close our eyes to difficulties; he does not want us to underestimate the strength of our antagonists; he does not want us to imagine that we can go on without opposition or without temporary checks. He wants us to count the cost; he wants us to remember that the redemption of the world is no easy matter; that as it cost him the cross it will call for much sacrificial blood from us, but he wants us also to remember that the final issue of the conflict is sure—because at his command and in our possession there is power adequate for the redemption of the world.

Enough has already been done to give ground for hope. Christian optimism is based upon an intelligent appreciation of what Christ has already accomplished. In spite of all opposition his kingdom advances. "In to-day already walks to-morrow." Turning prayer

into prophecy we can say, "His kingdom will come and his will be done on earth as it is done in heaven."

The Church of to-day has to regain the element of hope. It has again to become a waiting Church; its posture, however, is not to be that of waiting for Christ, but that of waiting on Christ. It is to expect great things from him. It is not to falter in the face of difficulty and opposition. When the command rings out, "Speak to the children of God that they go forward," every soldier of Christ is to grasp his sword and hasten to the fray.

Christ is leading his Church to victory. It is going forth with him conquering and to conquer. Some one has divided the Church into the Church militant, the Church triumphant, and the Church somnolent. The Church somnolent is the Church defeated; the Church militant is the Church triumphant.

"Sure I must fight if I would win,
Increase my courage, Lord."

Nor can we fight by proxy; we cannot purchase substitutes. Each one must go to battle, and there is no discharge in this war. We yield up our swords when we yield up our spirits.

The promise that we are to go forth conquering and to conquer—victory succeeding victory—does not imply that we shall win at once. The struggle against evil will be fierce; it will have to be renewed again and again, but at the last it will end in victory.

In the Epistle to the Hebrews Christ is represented as seated on the right hand of the Father, "from henceforth expecting until his enemies be made his footstool." Upon what is his hope of ultimate triumph based? Upon three things: (1) Upon the promise of the Father, who says, "Sit thou on my right hand until the victory be secured." (2) Upon the power of his mediatorial sacrifice. "This man after he had made one sacrifice for sin forever, sat down from henceforth expecting, etc." His expectation of ultimate triumph lay in the power of his sacrifice to conquer the souls of men. (3) Upon the co-operation of his people. His expectation can be realized only through the agency of his Church. He is calmly waiting until his Church, by the proclamation of that gospel which tells of his sacrifice, will conquer the world, bringing it into subjugation to his sway. Shall he wait in vain? Shall his expectation in us be disappointed? What are we doing to fulfill his expectation? In the words of the popular hymn may each one answer:

"Surely the Captain may depend on me,
Though but an armour bearer I may be."

A tremendous drag has been put upon the wheels of human progress. Care has been taken that the world will not move forward too fast. Good is seldom done without some harm accompanying it. The tares grow with the wheat. There is no gain without loss. Every improvement in machinery throws some workman out of work. Through much tribulation the kingdom is entered.

Man reaches the fulness of his power and dies. After he has learned to do some particular thing he is not permitted to do very much of it. When Thoreau learned to make a good lead pencil, he said, "Why should I make any more?" He was about half right. While he ought, of course, to have used the skill which he had acquired for useful ends; yet after all the greatest thing is the development of power. Life is more a school of training than it is a work shop.

NOTES AND COMMENTS.**Down Grade!**

A bull fight in America! Such is the humiliating fact. Omaha has the unenviable notoriety of introducing this brutal sport which has done so much to disgrace the Spanish nation. Let us hope that the expression of public condemnation will be so emphatic that such a cruel and barbaric spectacle shall never be repeated.

June Gifts to Colleges.

It takes more than money to make a college or university, but it takes money and a good deal of it. During the month of June the amount of money given to educational institutions in the country was unprecedentedly large, amounting in all to over twelve million dollars. The largest sum, \$5,000,000, was given for the founding of Washington University, St. Louis; Brown received \$2,000,000, Yale \$1,667,000, Harvard \$1,462,070, and other twenty-one colleges sums ranging from half a million to twelve thousand dollars. While the lion's share of endowments has gone to the big schools a fair proportion has gone to the smaller institutions. With increase of wealth will come increase of equipment, and with increase of equipment ought to come increase of efficiency.

"Vacation Religion."

Speaking on the above subject, Dr. Minot J. Savage said in a recent sermon: "I have not a word to say against Sunday amusements. There is no reason whatever in the Bible or in ecclesiastical history, or anywhere else, for the existence of the puritanical or ordinary American Sunday. It is absurd and childish to think that there is anybody up in heaven who is going to be angry with you for doing on Sunday anything that it is right to do on any other day in the week. Set apart Sunday morning for communion with God. Then use the rest of the day for recreation, walking, sailing, driving, playing golf or anything that will make you better physically. Do not dissipate, however, for that is not recreation."

The answer to that is, "Remember the Sabbath day to keep it holy." Break down the sanctity of the rest-day by transforming a holy day into a holiday and the rest-day as a social institution will not long survive.

"The Ethics of Loot."

In the Forum for this month there is an article by Rev. Gilbert Reid, D. D., an American missionary, on the subject of "The Ethics of Loot." It is one of the kind of utterances which mantles the cheek of a self-respecting Christian with a blush of shame. Its tone is jaunty, its ethics low. Evidently Dr. Reid has been encouraged by the defense that has been made of looting the Chinese to deliver his soul on the subject. "Personally," he says, "I regret that the guilty suffered so little at my own hands." He goes on to say, "Owing to the fact that two of the missions, both connected with the American Board, succeeded in occupying the palaces of two princes, there arose an opportunity—the only one of a lifetime—to put up for sale looted goods." "The troops of the different nationalities secured their rest through 'change of occupation.' To them the question was not so much which Chinaman was the worst, but which house was the richest." The characterization of this article by the Record-Herald as "ill-timed and ill-toned, and as utterly helpless in its insensibility to moral obligations" is too true. Oh, the pity of it!

CHICAGO NOTES.

From one of the city pulpits on Sunday last came the exhortation, "Oh, editors of America, let me entreat you, be more kind, gentle and considerate to our public men. Empty the vitriol from your ink-stands and pour in the milk of human kindness and love." Good advice; albeit lacteal fluid would make rather poor writing material.

The University of Chicago has enrolled a larger number of students this quarter than during the opening week of any previous summer quarter. The total reaches 1,468; and in as much as a large number of students enter the University at the beginning of the second half of the summer quarter, the number will be considerably increased before the close of the session.

A Chicago Board of Trade man has surprised his friends by retiring from business when only fifty years of age. Having accumulated a fortune he has decided to give the younger men a chance. For a man to retire from business in middle life is a mistake. Every man should make the most of his powers. And it is better to wear out than to rust out. The happiest men are those who die with the harness on.

Something stronger than lacteal fluid would be needed properly to characterize the following announcement which appeared last week in one of our dailies: "Pie-eating contests, apple ducking, greased pole climbing, and kindred sports are to be the attractions this evening at an entertainment to be given by the choir of ——— church." When a church cannot be run without this sort of foolery, it had better close its doors.

The coming of Rev. G. Campbell Morgan to Chicago to take up evangelistic work along the lines pursued by Mr. Moody has been looked forward to with the keenest interest. His opening services in the Chicago Avenue Church have produced an excellent impression. Mr. Morgan belongs to the moderate wing Keswick school of preachers. As a speaker he is graceful and forceful. As the friend and successor of Mr. Moody he will receive a warm welcome.

Full of years and honors Rev. Franklin W. Fisk, D. D., president of the Chicago Theological Seminary, "fell on sleep" yesterday morning. For forty-three years he was connected with the Seminary as professor. He was a man whose presence radiated sunshine. His influence upon his students was profound. Many of them will read of his going with moistened eyes. Not into the Seminary only, but into the life of the city, he put the strength of a rich and ripened manhood.

At the pastors' conference held last week at the University of Chicago, one of the subjects discussed was "Revival Services." The Rev. P. H. Swift, while exploring the use of the professional evangelist and maintaining that the revival ought to be developed from within the Church itself and be led by the pastor, advocated the free use of advertising and special music. The Rev. Francis Perry did not believe in the emotional phase of the revival so much as in the ethical. All wanted a revival, but each one wanted it to come in his own way.



CONTRIBUTED.

HIS PRAYER.

The way sometimes is dreary
And the gloom sometimes is deep;
The cup is often bitter,
And the path is often steep;
But there's one who kneels at night,
In his little robe of white,
And asks the Lord to bless me,
Just before he goes to sleep.
The burden oft is heavy,
There is little chance to rest;
Through the day I hear the murmurs
Of the weary and oppressed—
But at night he still is there
To repeat his little prayer,
To appeal to God to bless me—
And I know that I am blessed.

—S. E. Kiser.

CULTIVATING THE PRESENCE.

By James M. Campbell, D. D.



THE Practice of the Presence of God the Best Rule of a Holy Life" is the title of a little book which is made up of the thoughts and letters of Brother Lawrence, a lay monk of the seventeenth century. This godly man endeavored to walk habitually as in the divine presence. His office as cook in the monastery of the barefooted Carmelites at Paris was one for which he had a natural aversion; yet he made drudgery divine by importing into it a heavenly spirit. He applied himself diligently to outward things, and while his hands were busy with uncongenial tasks his spirit sat in heavenly places with Christ. Imbued with a habitual sense of God's presence he seldom felt the need of stated prayer. Although he retired to pray according to the direction of his superior he did not want such retirement, nor ask for it, because his business did not divert him from God. "The time of business," said he, "does not differ from the time of prayer, and in the noise and clatter of the kitchen, when several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed Sacrament." To one who lived thus in the presence of God communion was unbroken, and the whole of life was a prayer.

The sense of the divine presence is something that has to be cultivated. It comes to those who eagerly long for it. Here as elsewhere the promise holds good, "Seek and ye shall find."

Transfigured in his glory, fair
The whole world stands, one house of prayer—
One anteroom of heaven;
For surely though we know it not
His presence is in every spot,
To those that seek it given."

"If a man love me," says Jesus, "My Father will manifest himself to him, and we will come and make our abode with him." Love makes the vision real. The vision is given to them "who love his appearing."

The question now before us is how can we come into full and vital realization of the presence of Christ, so that we may enter into oneness with him and find in him the well-spring of our strength, and hope, and joy.

1. *By meditation.* Meditation must alternate with

activity. We must go apart from the multitude, breaking connection with the external world, separating ourselves from outward things which divide the attention and disturb the mind, "entering the silence" and opening the soul to the spiritual and the eternal. "Separate yourself," says William Law, "from all common thoughts and make your heart as sensible as you can to the divine presence." Let nothing interpose between your soul and the world of spiritual realities. Enter into thy closet and close the door, shutting yourself out from the noisy world and shutting yourself in with God, so that you may be alone with him. "Be silent before him;" be all ear and his voice will be heard in the stillness.

Profitable meditation does not consist in going apart by ourselves, but in going apart with God. Recognizing the need for seasons of pause in busy lives, Jesus said to his disciples, "Come ye apart and rest awhile," not "Go ye apart by yourselves," but "Come apart with me." He wished to accompany them that they might commune together upon the things upon which the inner life is nourished. He wished also to commune with them. "When I have drawn thee into the desert place there will I speak to thy heart."

Meditation implies the fixing of the mind upon a definite object. The mind must not be allowed to wander into vacancy. The Old Testament saint who said, "I have set the Lord always before me" knew something of the resolute effort required to keep up to the highest level of meditation. The presence is illusive, but it grows upon those who believe in it and make it the object of their devout contemplation. It is an increasing light to those who keep their gaze fixed upon it. Dwell upon it intently and steadily and it will burn itself into the soul and reflect itself in the life!

2. *By prayer.* That is, by the conscious outgoing of the soul to Christ, "winged by desire, and impelled by a sense of need." Prayer is something more than meditation. It is the reaching up of the heart to one who is bending over us, that we may hold open and direct communion with him, and that he may make communications of himself to us. The time when man holds personal intercourse with the Lord has well been called "the bridal moment of the soul;" or, as a Jewish mystic puts it, "It is the time when heaven and earth kiss each other." It is the time when the spirit of man finds its true centre of harmony and rest in "the Father of spirits."

Prayer implies divine accessibility. For if God be so far away that we cannot reach him, why should we pray to him? Direct access is possible because he is near. He brought himself near to us through Christ. He is bringing himself near to us in Christ. His present method of approach is in Christ, through the Spirit. The Spirit is called the Paraclete, which literally means one who is called to the side of another, to act for him, and to help him in every way possible. Through his mediumship God is revealed in Christ as the great All-Presence to whom we are to pray.

The doctrine of the presence accentuates not only divine accessibility, but also divine personality, thus establishing a rational basis for prayer. For whatever else prayer is, it is personal contact with a personal God. We cannot pray to an abstraction or to a divine principle, but only to a living being who holds to us the relation of personal friendship. This is the God whom Christ reveals; a God who knows and loves; a God who hears and answers prayer. How greatly the blessings which he bestows are enhanced in value when

received directly from his hand. They are the tokens of love that nothing can exhaust. "Grandly he offers, meanly we receive." He gives according to his great love, we receive according to our little faith.

As prayer grows from an emergency act to a habit and from a habit to an attitude of the soul, there may be less formal petition than there once was, but there will be a more distinct sense of divine presence, a more abiding confidence in the divine goodness. But even when prayer is occasional rather than habitual, the soul that prays, the soul that walks and talks with God, the soul that has communion with the source of life, the soul that opens itself completely to God is filled at once with his peace, and joy, and strength. Speaking out of a glad experience all praying souls can say with Archbishop Trench:

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take:
What parched grounds revive us with a shower!
We kneel, and all around us seems to lower;
We rise and all the distant and the near
Stand forth in sunny outline brave and clear:
We kneel, how weak! We rise, how full of power!"

Prayer availeth; therefore, "let us pray."

3. *By developing the power of spiritual apprehension.* Faith is spiritual vision. It is "the assurance of things hoped for, the proving of things not seen." We see what we want to see; what we are prepared to see. The artist sees things in nature which from other eyes are hid. The spiritual man has a revelation of things which eye sees not, and ear hears not, and which enter not into the heart of man. When Mary brought her first-born son into the temple for "purification and redemption," the aged Simeon saw in the helpless babe the one whose hand was to break the fetters of sin and bring deliverance to the race. There was nothing in the appearance of the babe to arrest attention. There was no nimbus of glory around his head. To look at he was just an ordinary peasant child, yet the anointed eyes of Simeon saw in him the Prince of Peace, the King of Glory. He saw what he was prepared to see. It was not the sunset of life that gave him mystical lore. The vision came not from age, but from the anointing of the Holy One. So to those who look for him, and long for him, and hope for him, Christ now appears. The soul's eyes grow strong by looking, and to those that tarry for it the vision comes.

4. *By cultivating the habit of referring everything to Christ.* We are all influenced by the unseen dead. The dead yet speak. We are often swayed by their judgments. We find ourselves trying to solve our knotty problems in the light of their superior knowledge. With more certainty we turn to the unseen Christ, seeking to know his will, asking him to solve our doubtful questions. We "inquire in his temple." We sit at his feet anxious to be taught. We want to know his mind about everything. Assured that in some way he can communicate his mind to us we ask when in perplexity, "Lord, what wouldst thou have me to do?" What a great privilege it would be esteemed to meet one of the master minds of the world and ask him questions. How much would we prize one hour with the Apostle Paul to propound to him some of the questions which vex and perplex us! Do we realize sufficiently that the way to Christ is always open, and that we can go to him at all times and consult him about the things which baffle our wisdom? Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and

that of those about me seemed insufficient for that day." When we come into this condition, how blessed it is to know that Christ is anxious to guide us. Our communication with him is direct. He is ready to give, and we are capable of receiving, definite instruction. If all outward voices are stilled that the inward voice may be heard, we shall hear him say, "This is the way, walk ye in it."

We must also cultivate the habit of bringing ourselves into the clear light of his presence, that we may hear his verdict upon our lives. Our work must be held up for his inspection and approval.

"The long bazaar will praise—but thou,
Heart of my heart, have I done well?"

—Kipling.

What boots it who may praise if the "well done" of the Master be not won!

5. *By obeying the heavenly vision when it comes.* The vision that waits for us as we return from the call of duty is always a brighter one than that which we left. Never does the face of Christ look so beautiful to us as when we come to lay down at his feet the sheaves which we have gathered in the harvest fields of life. Because he was not disobedient to the heavenly vision of which he could speak, which came to him at the beginning of his Christian career, Paul afterwards was caught up into the third heavens, "and heard unspeakable words, which it is not lawful for a man to utter." Unto those who improve what they have, shall more be given. To those who do his will as far as they know it, the deeper mysteries will be revealed. It is not sufficient to be receptive, we must also be responsive. Standing within call, ready for orders, is the most advantageous position in which to see the face of the King, and to hear his voice. Doing the things which he has bidden is the best way to gain a clearer and stronger sense of his presence.

THE CHIEF END.

By Edward Scribner Ames.



THE strictly scientific spirit puts great stress upon the discovery and description of matters of fact. It purposely refers the question of the value and ultimate meaning of the fact to philosophy and theology. Science has been so prolific of facts in the last half century that the philosophers have not been able to properly assort, classify and organize the materials. In the meantime there is much confusion for everyone and not a little despair. Science in its marvellous achievements has wrought with wonderful disinterestedness. No phenomenon in nature is too small or remote or obscure to escape its patient, minute and repeated observation. The scientist lingers for months and years over the structure of the earth worm or the spectrum of a single star, and in the end is satisfied to tell simply what he has seen. This spirit has extended also to the treatment of history and literature, but with growing consciousness of its limitations. It is important to pursue the study of words, of grammar and syntax, and all the means and externalities of expression, but when literature is held to these processes alone it looks like a dissected flower. How surprised Shakespeare or Milton would be to see himself under these linguistic microscopes.

This matter-of-fact spirit shows its inadequacy more clearly in literary products. It sets for the task of the writer the mere description of people and events by the photographic process. In order to escape the dull-

ness that must follow the application of such a rule to the commonplace, the writing of our day has turned to fields sufficiently exceptional to hold attention by their very novelty. The extreme has been reached in the realism of the French school, where the last resort was to treat disease, abnormality, degeneracy and immorality in minute and vivid description. This substitution of the fact for its meaning has eliminated the older standards of value and introduced no others. The diverse civilizations—religious and social customs of the world are presented "just as they are" and with the implication that it would be unartistic for any one to venture an opinion as to their relative worth. Side by side with the aggressive missionary policy in the Church and expansion in the state there is a strong protest from cultivated people that it is proper merely to understand foreigners, not to reform them. In this view there is no conviction of ultimate truth, of standards of right and wrong. It is based upon the lingering agnosticism which assumes that only phenomena can be known, but nothing final or absolute. Pessimism is its natural accompaniment.

There are many signs of protest against this colorless view of the world. Wordsworth anticipated the tendency and prescribed a remedy. Poetry and religion shall be taken as interpreters of the facts of life. It is necessary, he held, that the student should complement his narrow analytic view of portions of the universe by a wider imaginative grasp of it, so that the man of science may command a vision—

"Through all the mighty commonwealth of things,
Up from the creeping plant to sovereign man."

To the poet the world is not a chaos, but an ascending order crowned at its summit by humanity. To physical science there is no scale of values because it is devoid of spiritual judgments. It is only for the sentient, moral being that a world of values exists. The watch is no unity to itself. If thrown under a hammer or cast into a furnace or scattered part by part round the earth, there would be no violation of physical law. It would be only the owner's loss. In the same way the physical universe is nothing good or bad, great or small, to itself, but to its sentient self it is shot through with longings, hopes, fears, joys and sorrows. This sentient nature appears most clearly to man in man himself. Whatever skies, landscapes, fossils, flora and fauna may be, the supremely interesting thing to mankind is man himself. Therefore, man is the explanation of nature, its interpretation and its interpreter. Not man as animal, but man as revealed in the poets, sages, heroes and saviors of the race, and in the social order which they advance.

In spite of its impartial attitude the results of scientific inquiry have given man a loftier station in the world and confirmed his supremacy more certainly than theology was ever able to do. It has shown his superiority to the lower forms by proving that in the stages of his growth he embodies every one of those forms within himself, and transcends them all. It reveals his kinship with every phase of animal life and also his emergence into far higher realms. In the progress of history it reveals an unfolding society whose explanation is only to be found in the spiritual ensigns borne aloft in its art, philosophy and religion. The best spirits of every age have joined with Plato in conceiving the true hierarchy of the self, and therefore of society, when he said: "The right way is to place the goods of the soul first and highest in the scale, and, in the second place, the goods of the body, and, in the third, those of money and property." The science of

ethics, which from Socrates to the present time has made the question of the chief end of life, or the highest good, its central problem, has in all its variation of detail held fast by one supreme ideal, namely, the welfare and furtherance of human life. Socrates made the discovery—the greatest ever made—that human nature is universal as well as individual. By his searching questions he found that when men think round a problem they disclose a common nature and a common system of truth. In modern ethics the human interest is still supreme. Mill and Bentham formulate it as happiness, Kant as duty, Green as self-realization, Spencer as development, Paulsen as purposeful activity. The common and essential element in all these views is that the world gets its meaning and interpretation through the inner and spiritual nature of man. Even pessimism identifies the problem of life with man's well-being. It is because the world seems to him not to further that end that the pessimist despairs and inveighs against the order of things.

It is in the progressive realization of this supreme and comprehensive idea of human well-being that modern culture is to find its true value and inspiration. If it seems too vague or too distant one may reply that it is not so indefinite as the end upon which the strict scientific spirit relies. Science commends itself on seeking no end beyond itself. Knowledge for knowledge's sake is its motto. And yet is there not a lingering hope that the scientist's task will prove useful or ornamental to some human interests? Think of the paleontologist at work in the sandstone beds of the Connecticut valley. He discovers certain three-toed foot-marks which he says were left by a gigantic animal walking the shore of the sea there in the mesozoic age, millions of years ago. But is that all he cares to know? Does not his weary search gain a tinge of color from the thought that those foot-prints might enable him to find some hint of the path along which for countless ages the forms of life on our earth have been ascending? It is likely that there are about as many scientists who literally pursue science for its own sake as there are Christians who are willing to be damned for the glory of God. It has been said that this old test of piety was never really accepted, "except by those who felt sure in their heart of hearts that God would 'credit' them with their willingness, and set more store by them thus than if in his unfathomable scheme he had not damned them at all." In like manner probably he who pursues knowledge for its own sake cherishes a lingering hope that at last, perhaps when he is dead, science will return to human life with a blessing, bearing in its genial warmth the memory of the scientist himself. Bacon's insight was true when he declared, "knowledge is power." His dream that by the mastery of nature's secrets this world would become a veritable paradise for human society is to-day in process of fulfillment. His error was not in the conception itself, but concerned rather the time and toil necessary to realize it. The motives are already at work in the new idea of society, which promise to direct the vast attainments of learning, mechanical inventions and industrial development toward the alleviation of human suffering, the training of human wills and the beautifying of human character. These motives are seen in the movements for associated charities, for prison reform, for public and private education and for artistic and religious culture. They demand that every one shall duly regard the personality which is in the slave, or criminal, or child, or in one's self, and prize it as of more worth than the whole world. Such an ideal includes both

egoism and altruism. It lifts classicism above cynicism, saves a narrow scientific spirit from social and moral anesthesia and rescues commercialism from materialism.

THE RIVER OF GOD.*

Prof. John E. McFayden.



THE great lyric, which we call the forty-sixth Psalm, presents us with magnificent confusions, and with a no less magnificent order. First, a world in ruins; the earth dislodged from the pillars on which she rests, the mountains torn up by their roots and flung into the heart of the sea, the sea itself raging and foaming, its proud swelling shaking the very mountains; sea and land have left the bounds appointed for them, and have crossed into each other's domain; in all nature, nothing but confusion confounded. Then comes a confusion worse confounded. Instead of angry nature, there are cruel, threatening men; instead of foaming seas there is the roar of nations, foaming out their warlike fury against Jehovah and his people; instead of mountains hurled into the sea, there is the blustering of worldly kingdoms. They come to the fray with cruel weapons of war—bow, spear, shield, chariot—armed with deadly hate and pride. Was it any wonder that in the midst of such turmoil Israel should feel in distress? Will such a proud sea not sweep away everything which it overwhelms? But there is a river whose streams can make glad, as well as a sea whose waters can devastate.

Israel stands firm in a world where everything else is in flux: stands, because her confidence is in Jehovah. Though distressed, she is not in despair; so far from being in despair that she looks out to the future with the sublimest confidence. "We will not fear." The God whose grace has saved her from these furious floods can save her from anything. "Jehovah sat as king at the flood; yea, Jehovah sitteth as king forever." So "we will not fear," not even though the mountains that are round about Jerusalem—mountains whose fixity another Psalmist took as the symbol of the security Jehovah was to his people—be torn up and hurled across the plain into the depths of the great sea. Whence came this brave paean of joy? Was it not from the certainty of God's grace, the certainty that "there was a river whose streams made glad the city of God?"

The beauty and the insight of this verse are not truly felt till we realize how destitute the Holy City was of everything that could have given birth to such a thought. In the words of a German traveler, "While other famous cities owe their power to natural conditions, such as commanding sites on seas and rivers, Jerusalem is distinguished precisely by the absence of all such natural advantages. She stands there alone in the wilderness, built on hard, rocky soil, with no rich pastures, with hardly a field, without a river—indeed, with hardly a spring—far from the great paths of commerce. She is what she is, without a peer, only through the divine revelation of which she was the scene."

This riverless city has become the city "without a

peer" because of her unseen river, the river of the grace of God, the river of the water of life. The desert, with its monotony and dreariness, was never far away. Rocks and bare hills stare at you everywhere. Through the dusty city ran no refreshing streams—none but one, the river of the God who was in the midst of her; a stream that could only be seen by the eye of faith, a very powerful faith, for there was nothing in the landscape to suggest it. But if there was nothing in the landscape, there was in the history—in the recent deliverance. For the song is supposed to be a triumphal ode on the deliverance of Jerusalem from Sennacherib and his Assyrians. The river of God that flowed all unseen through the town had saved it from destruction. Those who had eyes to see it, and who were refreshed by the breezes that blew from it, feared not though the mountains plunged into the sea. Mountains might reel; but the people were safe so long as the river was there. That was the pledge that the night was already far spent, and God would help them "at the turning of the morning."

Oh, the joy of the eyes which see the sights that they saw! That, in the dreary, dusty city—under siege, it may be—within whose walls is so much pain and misery, and on whose streets walk anxiety and sorrow, yet see through it all the silver line of the river of God. It is from the far days of the world's infancy that the tale has come down to us of a beautiful garden with trees many and fair, and a river flowing through it. The time of cities was not yet; and when they came, they brought so much siege and weariness that it was the fewest who could see God's river there. But the river is there, and one day—how far away we know not—river and city will alike be fair. Every gate of the city will be a precious stone, and in the midst of the street thereof will be the river of the water of life, and there shall be no curse any more.

Knox College, Toronto.

PLEASANTRIES.

"Once in a while," said Uncle Eben, "a man compliments himself on habbin' patience when he's simply too lazy to make a kick."

"I don't like our minister's sermon last Sunday," said a deacon who had slept all sermon time to a brother deacon. "Didn't like it, brother A.? Why I saw you nodding assent to every proposition of the parson."

One of the church letters read at the annual meeting of the Philadelphia Association contained this: "We are spiritually dead, but we thank God that things are with us as they are." The Rev. Dr. Murdock turned to the Rev. J. T. Beckley, D. D., and said: "That reminds me of a young man who arose in my meeting when I was a young pastor and said: 'Brethren, I am a great sinner, and I am determined to hold out to the end.'"—Richmond Religious Herald.

When Dr. Creighton had been offered the bishopric of London, he hesitated some time before accepting it. One of his faithful Peterborough parishioners grew so anxious to learn his decision that one day she asked Dr. Creighton's daughter what he had decided to do.

"Well, I don't know," the young lady replied; "all I can say is that papa is in the study praying for guidance, and mamma is upstairs packing the trunks."—Standard.

*From the Divine Pursuit," a forthcoming volume by Fleming H. Revell Co.

*At the***CHURCH****AMOS, THE PEASANT-PROPHET.**

Frederic E. Dewhurst.



HERE are three types of men who have most profoundly influenced the spiritual history of mankind; the priest, the prophet and the philosopher; sacerdos, seer and sage. The first is the defender of the existing order; he accepts institutions as they are; venerates those customs and ideas which have the touch of antiquity upon them; dreads innovation; hates to see a profane hand placed upon the sacred and venerable things. He does not scrutinize over-closely their present character or usefulness, but loves them for what they enshrine and perpetuate, and feels himself living in all the past of the race with them.

The prophet is the seer; seer, not into the future, so much as into the heart of things, into the elemental center of the universe, penetrating the incrustations of civilization, and predicting the future only as he sees that future along the lines of fundamental and eternal law. He is the engineer following a vein of precious gold; his only question being—Where does the vein lead? He will follow up or down, put his pick to the rock and blast an opening anywhere if only with undivided attention he may follow the one thing which is to him of worth. Adamantine walls of custom, layers of tradition, stratified accumulations of venerable ideas may go, if only he do not lose the clew to the precious vein.

The philosopher gives a hand to each of the two; he deliberates and reflects; he says—"This is good, but that also is good." He reveres what the past has accumulated and preserved, but not because he is a conservative. He hails the signs of progress, but not because he has an inborn passion for the elemental things. His province is to find the tokens of the universal in the thoughts and deeds which march through history and to place on the universal quality in each of them the seal of value and permanence.

Each of these types has its distinguishing virtue and its corresponding vice. The virtue of the priest is his reverence for the past; his vice is an excess of caution running into cowardice and resistance of progress. The virtue of the prophet is his courage and boldness; his vice, iconoclasm and failure to grasp the historic spirit. The virtue of the philosopher is his calmness, his serene spirit, his judicial wisdom; his vice, a frequent lack of interest in the concrete, throbbing realities of life. But taken altogether, the conserving of the past, the progress out of the past into the future, the selective judgment which sees the universal in the moving pageantry of life—these are the influential forces in human history. Therefore, some are called to be priests, some to be prophets and some philosophers.

Of these three types, the prophetic is by far the most interesting, just because it represents that boldness of innovation and that fearless courage which effect changes in human history. And of all nations who have had a great history none has been so profoundly and constantly affected by the prophetic influence as was Israel by her prophets. That peculiar and

precious possession which we know as spiritual monotheism was the outgrowth of Israel's experience under the hand of the prophets. They evolved that result out of the nation's life by centuries of eager, severe and even drastic teaching. In some instances these prophets represented the culture and education of their time; they were "university men," whose culture had not flattened out their courage or their instinct for reform. Sometimes they worked within the lines of the priestly guild, were themselves "ordained," or had "taken orders," but more frequently they had not, for the good priest is not likely to be the great prophet. Sometimes, again, the prophet was self-appointed, or shall it be said, God-appointed, remembering the saying of Emerson that in the highest sense "self-reliance is reliance upon God"?

To this latter class belonged Amos, the peasant-prophet, the herdsman of Tekoa, whose story is told in the booklet which bears his name. In the northern kingdom of Israel, ruled over by the dynasty of renegade kings, was Bethel, the religious capital, the residence also of many of the wealthy people, the center of luxury and of ease. Samaria was the political capital, but Bethel was the point to which the Israelites came for their periodical religious festivals. "Religious" festivals they were; but we must not import this term "religion," which is itself a product of history and spiritual experience, into the seventh century B. C., without a word of explanation. Upon what were the throngs of people, gathering at Bethel for the great religious festivals, intent?

By the confession of her own historians and prophets these festivals were occasions of mirth and jollity; the sacrifices offered were not as solemn atonements for the purpose of propitiation, but rather as gifts which the Deity shared, eating with the people who were "the guests of God." Therefore, the wine flowed freely, the dancing waxed in merriment and license and the religious festival became a mad riot of sensual and licentious extravagance, and all this by the express sanction and direction of the priests and in the name of Jahveh, whom they worshipped at Bethel, and the other centers, under the form of a bull.

We will, therefore, imagine ourselves present at the autumn festival at Bethel in the year 760, a year that marks the zenith of Israel's political supremacy, of her material prosperity and success. She is at the flood-tide of her glory. Jahveh, her divinity, has been good to her; he has been her God of battles and has overthrown her foes. She was now again the ruling nation between the Nile and the Euphrates. Her rich men were getting richer, that sure evidence of the favor and blessing of God! They dwelt at Samaria in houses of hewn stone and palaces of ivory. They reclined upon couches of ivory with damask curtains and ate daily "lambs from the flock and calves from the midst of the stall." The festival would be kept, therefore, with more than usual fervor and hilarity. The din of the merriment, the shouts of the feasters, the dancing, the drunkenness and the carousals reach an excess undreamed of before. The welkin rings with the lusty merriment of this religious festival, when lo! a stranger in peasant's garb and with an austerity of countenance ill-befitting the hilarity around him, forces his way through the crowds and hushes them to silence almost before they know what has happened. In the cadence of a familiar funeral dirge he begins a series of prophetic "dooms;" he intones judgment against the surrounding nations. Damascus, Gaza, Tyre, Edom, Ammon and Moab in

turn fall under the dirge-like sentence of this stranger with the solemn face. And the Israelites are stirred to sympathetic approval of this divine judgment on their foes.

But all this is to Amos but as the prelude to the great funeral requiem. The lightning of his wrath touches the neighboring nations only to strike Israel at last with the full intensity of the gathering storm.

Thus saith Jahveh:
For three transgressions of Israel
And for four I will not reverse it;
Because they sold the righteous for money,
And the poor for a pair of sandals;
Who pant for the dust of the earth on the head of the poor
And turn aside the way of the afflicted.
They stretch themselves upon pledged garments,
Close to every altar,
And drink the wine of the amerced
In the house of their gods.

And what is the effect of all this upon the religious revellers? What could it be but consternation, amazement and wrath? What greater evidence of atheism than the denunciation of the land which Jahveh loved and which he defended with tutelary care? And Amaziah, the priest, whose preserves were encroached upon and whose occupation gone, if such insane charges as these of Amos were believed, was the natural mouth-piece of the popular thought. With ill-concealed sarcasm he approaches Amos and exclaims: "Oh, Seer! Go flee to the land of Judah and there eat bread and prophesy there; but prophesy not again at Bethel, for this is the King's chapel and the royal court."

But Amos, nothing daunted, pitting his prophetic mission against the priestly unction and authority, declares: "I was no prophet, neither the disciple of a prophet; but I was an herdsman and a gatherer of sycamore fruit and Jahveh took me from following the flock and said to me, go prophesy to my people Israel." Amaziah is compelled to listen to the peasant with his divinely appointed mission to the bitter end. This mission may be summed up mainly in the one word, *ethical*. It charges the religion of Israel with injustice and inhumanity. With the material idea and worship of God which Amos saw at Bethel, the utterly unspiritual, even sensual expressions of the religious life he does not primarily concern himself. It is the social injustice, the wrongs inflicted by the rich and luxurious people who flock to the festivals and are counted by the Amaziahs, it is this which gives the sting to the arrows of the Tekoan prophet. He declared that Israel was like a basket of summer fruit, ripe for destruction.

Hear this! ye that pant after the needy
That ye may destroy the poor of the land,
Saying, When will the new moon be over
That we may sell corn?
And the Sabbath
That we may open out grain?
Making the ephah small,
And the shekel great,
And falsifying the balances for deceit.
That we may purchase the poor for money,
And the needy for a pair of sandals
And sell the refuse of the grain.

It is noteworthy that this clear ringing word of the peasant prophet, unsophisticated and uncorrupted by king or priest, is one of the earliest influences in Israel toward the transformation of her religion into a religion of righteousness. The ethical wedge was driven mightily by him into the gaping crevices of a cult which differed little from the nature-cults around it. These messages uttered at Bethel at different times with fervor, indignation and inspired earnestness were, after his return to Tekoa, written out and preserved in

the form in which they still exist among the minor prophets.

There is no testimony or record of the effect of these messages of Amos upon the men of his time. No one knows whether any of the rich revellers at Bethel was moved to reform. Seldom is the prophet "acceptable" in his own day and place. But the influence of Amos in the history of religion is assured. In that vast evolution of religion from a sensuous worship of the creative forces of nature to that religion which recognizes God as spirit, and worships him in spirit and truth, Amos, the peasant prophet, holds a place which makes the world debtor to him forever.

BIBLE SCHOOL.

NOAH SAVED IN THE ARK.

Sunday-school lesson for July 21, 1901. Gen. 8: 1-22.

Golden Text: Noah found grace in the eyes of the Lord. Gen. 6: 8.

A CHICAGO BEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Time and Times of Noah.

According to dates in most of our Bibles the flood ended 1,650 years after the creation of Adam. This chronology is not authoritative. We know, however, that the world grew populous chiefly in western Asia and perhaps in northern Africa. Along with the increase of inhabitants the earth was filled with increasing violence, of which the murder of Abel was the forerunner. The description of the wickedness reached in Noah's time, as given in Chap. 6: 5, is amazing: "Every imagination of the thought was only evil continually." Although these were days of the striving of the Spirit of God (Chap. 6: 3) it is evident that there was little or no mixture of good present, save as found in one line and family, that of Noah. A few names only of the holy seed are distinguishable down the ages amidst the growing wickedness. Even the godly race seems to have been led away by internarrriage with the irreligious (Chap. 6: 2), the former doubtless, according to the usual rule, sinking to the level of the ungodly. True worshippers grew fewer and fewer in numbers until at last but one family of the righteous remained. But God determined to give the race a new chance. This he did by withdrawing his gift of life from the wicked, through the means of the destroying flood, and by preserving as the leader in the purified world, Noah, the best man in the world.

Form of the Narrative.

Common methods of speech are used for conveying spiritual ideas. The hand, the eye, and the heart of God, for instance, are spoken of as if he were a man. God is a spirit but his attributes could hardly be expressed except in the terms of flesh and be understood. Where the account speaks of "All the high hills that were under the heaven were covered," this does not necessarily imply that the whole earth was submerged in water. When Jesus said that the Queen of Sheba "came from the uttermost parts of the earth," it does not mean that there were no parts beyond. As every Bible student knows the word translated earth (Chap. 7: 19) often appears in a limited sense, as in Ex. 10: 15, Gen. 41: 56. That language is an accommodation to human weakness of comprehension is

the very principle at the bottom of the Savior's parabolic teaching. As to the universality of the flood, doubtless it extended as far as the earth was inhabited. But we have to remember that it is primarily and distinctively with mankind in his relation to God, and not with a physical creation, that Genesis is concerned.

V. 1. Ark of God's Grace. "God remembered." Speaking after the manner of men, for God never forgets. Even the sparrows are not forgotten before him. Luke 12:6. * * * "Noah." Noah, like his ancestor Enoch, walked in righteousness with God. Chap. 7:1. That was the secret of his strength in an age of unspeakable wickedness. He was like a tree planted by the rivers of water when all around was withered or dead. Ps. 1:3. He was a preacher of righteousness (2 Pet. 2:5) and he is called just and perfect. Noah was a man of faith (Heb. 11:7), obeying God, pursuing a course through 120 years (Chap. 6:3-22) wholly contrary to human experience and public opinion. He dared to stand alone in the right regardless of the ridicule and hate of men. Still, he was not faultless (Chap. 9:20, 21); but we who live in the light of God's full revelation and the pattern of his Son should not judge him severely. Rather let us ask, Do we live up to our light as well as Noah did? His children were his converts. * * * "Every living thing...in the ark." Noah had made the ark when commanded. Chap. 7:3. Along with the idea of relief for Noah is conveyed the awful penalty upon the wicked. Because God's sentence against sin had been long delayed it was none the less certain. * * * "Made a wind." A wind that promoted rapid evaporation. Every farmer understands the power there is in even an ordinary wind for absorbing the earth's moisture.

V. 2, 3. Abatement of Waters. "Rain was restrained." He who caused the water to flow and the fountains of the deep to give forth, could by his word cause them to cease.

V. 4, 5. Deliverance in Sight. "Seventh month, seventeenth day." This was the day when the ark rested on the mountains. The beginning of the rain was in the second month and the seventeenth day. Chap. 7:11. * * * "Mountain of Ararat." A region nearly in the middle of Armenia. It is not supposed that the ark rested on either of the peaks now called Ararat, as Ararat was a country, not a mountain.

V. 6, 10. Winged Messengers. The story of the flying birds, verses 6-12 inclusive, is most charming, even to little children. Let it be read to them. * * * "Sent forth a raven." How the faith and patience of Noah must have been tested while waiting for the end of his sojourn in the ark. * * * "Went forth to and fro." From the marginal note it appears that the raven continued to return to the ark, but was not taken in. * * * "Sent forth a dove." The dove was sent forth several times. The first flight was of short duration, as no land was in sight. Verses 8, 9. On the second flight, seven days after, the olive leaf was found. Verses 10, 11. The third time the bird did not return. The dove may be likened to the soul which finds no rest or satisfaction until it return to the ark of God from which it sat out. The raven has been compared to the carnal heart which takes up the world and feeds on the pollution it finds there.

V. 11, 12. The Olive Leaf. "An olive leaf." The leaf showed that the waters had subsided sufficiently to permit vegetation to spring forth. It was a sign that the earth had been restored to man, and this became an emblem of peace between God and the world. The olive branch has since been taken as the symbol of peace, and the dove the symbol of the Holy Ghost, the Comforter. * * * "Returned not again." At last the waters had so fully abated that the dove returned not to the ark.

V. 13, 14. The Dry Ground. "Second month." By comparing this date with that of Chap. 7:11 it appears that Noah was in the ark a full solar year and ten days.

V. 15. God's Silence Broken. "And God spake." Noah often had talked with God. He was constantly listening for the divine voice, which seems to have been silent for above a year. During his long imprisonment in the ark Noah was awaiting a heartening message. How God spake we do not know. We can always hear God's voice as he speaks to us in his written word.

V. 16. The New Command. "Go." How full of significance is this little word! For Noah to receive a command was to obey. Christ left a standing "Go" before he ascended on high. Mat. 28:19; Rev. 22:17. * * * The ark was a

large transport made for floating rather than a ship. It had neither sail nor rudder. Assuming twenty-one inches for the cubit the ark would be 525 feet in length, 87 feet 6 inches in breadth and 52 feet 6 inches in height. The ark is frequently taken as a type of Christ. It at least furnishes an illustration of spiritual truth. (1) It was the one hope of the world. (2) It was a refuge from a danger in which the world did not believe. (3) There was but one ark. (4) The ark stood for full salvation from the flood as Jesus stands for full salvation from sin. Mat. 1:21. (5) It was a divinely planned refuge. (6) It had but one door. * * * "Thy sons." These were Shem, Ham and Japheth, of whom the last named appeared to have been the eldest. Chap. 10:21.

V. 17. Animals for Use. "Every living thing." When created they had been called good and they still were needed by the new race. Later (Chap. 9:3) the use of animals was permitted for food.

V. 18. Disembarkment. "Noah went forth." His heart filled with gratitude and his mind with admiration for God's marvelous dealings. What a clean place the new earth must have been, now that all the wicked had been swept away.

V. 19. The Released Herds. "Went out of the ark." Instinctively seeking the earth from which they had been so long absent.

V. 20. A Life of Worship. "Noah built an altar." Here we have an insight into Noah's character. His first thought when he finds himself once more on solid ground is a thought of God. He built an altar before he built a house. He sought God before he explored the land. He sought first the kingdom of God and his righteousness. Matt. 6:33. Do we? While sacrifices had been offered long before, this is the first record we have of the erecting of an altar. * * * "Burnt offering." Noah realized that he was sinful. His offering was an acknowledgment of guilt, but it was primarily an expression of thanksgiving for his great deliverance.

V. 21. God's Solemn Pledge. "The Lord smelled a sweet savour." The meaning is that the act of sacrifice was well pleasing to him. The offering presented was accepted. It was pleasing to God because it was an expression of love and gratitude. * * * "Said in his heart." An inward resolve of his will. In the next chapter (verse 8-17) we have an account of the Rainbow Covenant which God made with Noah. * * * "Will not again curse." The minds of Noah and his children could be free from the fear of another deluge. * * * "Neither smite...everything living." The world has never been so wicked since the flood as it was before, for new influences have come in working for redemption. The rainbow was appointed as a perpetual token of divine propitiousness. When we look upon it we ought to remember his covenant of mercy.

V. 22. A Bright Picture. "While the earth remaineth." Out of the fatal deluge grows the beautiful picture of the fruitful earth. But we have an intimation that the earth shall not always remain. 2 Pet. 3:7. * * * "Seed time and harvest." Providing for the needs of man. If the earth's seed time and harvest should fail but once all mankind would perish. But here is God's assurance that fills us with rest and certainty as to our daily bread. The future of the world's food supply for unknown ages to come is not locked up in a delicate little seed, but in God's promise. God's covenant stands between the world and starvation. Seed time and harvest carry with them lessons of opportunity and responsibility in the spiritual realm. In the New Testament the seasons frequently are so applied, and the seed and its bread serve to illustrate the seed of the Word and the Bread of Life.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

One of the loneliest men that ever lived in this world was Noah. Perhaps Jesus suffered most from loneliness, because He was more divine, but Noah had less sympathy from men than even Jesus, for a few did gather around the latter in simple faith; but, excepting his own household, Noah did not make a single convert during his one hundred and twenty years of continuous preaching. He grew away from the world as he grew toward God. Things that bound him to this world were broken as new motives and deep experiences bound him to God—a lonely man on the earth because

he had found companionship in heaven! I think it was Fairbairn who said: "The man who stands up and speaks for God ought to spend his days in company with God." Noah was God's messenger. He found favor in God's eyes. He lived in God's company. His life is a lesson in service. It was very simple and it may be written out in one word—just this: Obedience. He obeyed God, and that man who obeys God now transfers his citizenship from earth to heaven. Paul said that "our citizenship is in heaven." John urges us not to love the world, and then declares that if we do love the world, the love of the Father is not in us. Jesus taught that we can not serve both—this world and God. Then it was the unworldly life that made Noah prevail with God. But now was not that faith? He believed and so he obeyed. Religion after all is very simple. It is just taking God at what he says and doing what he commands and willing to do things his way.

From the worldly point of view, Noah did a very foolish thing to build that great ark and take his family and all those wild animals in there, but God could certainly keep one man and that man's family on an earth that God himself created. It was no more difficult for God to keep Noah in the dangers of the flood than a hundred years before the flood came. God is able to keep a man anywhere. He has proven that often enough without even raising the question. Paul said: "I know that he is able to keep that which I have committed unto him." Are you timid about God's ability to keep you? Is he not keeping you now? No one of us can keep ourselves. We cannot increase our stature nor lengthen our days. We are in God's hands, and our chief lesson is "Thy will be done in me."

For his obedience, God gives to Noah the whole world—a world washed from sin—and Noah at once sets up a sign board that pointed to Calvary. He built an altar and the blood of the beasts was a type of the blood of Jesus. Outward cleansing was not enough; only the blood of the Son of God could cleanse the human heart. But the world, new as it was, represented the promise, "Blessed are the meek, for they shall inherit the earth"—not this sinful earth, but the new earth that shall come forth in the consummation of all things. It shall be owned absolutely by those who obey. Then we learn that to give up what we have, to believe God and do what he has told us to do, will enable us to find grace in his eyes through the blood of Jesus Christ, our Lord.

Thou art good, O Lord. We bless thee for thy love. Save us by thy grace, through Jesus. Amen.

PRAYER MEETING.

Fred'k F. Grim.

SEEKING FOR HIGHER THINGS.

Col. 3:1. References: Matt. 6:31-34; Matt. 6:19-21; Luke 10:38-42.

It belongs to the common-place to say that we cannot have everything we want, and yet there is no more significant fact in human experience than the necessity of choice. Many people are absorbed in the lower things of life, thinking that when the time comes they can instantly transfer their affections, forgetting that where their treasure is—where they have made their sacrifice—there will the heart be also. If a man is concerned in ministering unto his body and forgets his

soul, he will find that his spiritual nature will become atrophied and waste away.

It would seem that argument or persuasion should not be necessary in order to induce a man to seek the things of eternal worth; but the passion for the things of this earth-life are so strong that oftentimes he does not appreciate the hold that they have on him until it is too late.

What Is the Significance?

It is well that we remind ourselves that seeking for higher things does not imply that we are to get out of the world and live the life of an ascetic or a stylite. Seeking for higher things means to seek the Christ life. If we have died to the world and been raised together with him, surely we should seek only those things which are like unto him. It would seem that, viewed from purely a commercial basis, it would appeal to more men. And yet no man can attain unto it who is not moved by some higher motive. We must seek first the Kingdom of God and his righteousness. We must seek for eternal interests. We must lay up for ourselves treasures in heaven. God has given us the fundamental law of the moral and religious life. This is the life that he would have us live in order that store and shop, factory and farm, may become permeated with his spirit and his teaching.

A Life of Trust and Self-Forgetfulness.

How few of us are willing to put God's promises to the test? Our way seems to be wiser than his. How have we been reading the plain declarations of God's word, "Seek ye first ease and comfort, houses and lands, and stocks and bonds, and then if you have any time or inclination, seek the kingdom of God"? This is the most dangerous rationalism to which the Bible has ever been subjected. A change of emphasis is needed. The very genius of the Christian religion demands that we get to the very heart of the social and ethical teaching of Jesus. Behold, the sublime self-forgetfulness of the harbinger as he points to Jesus, saying: "He must increase, but I must decrease." We sometimes become alarmed at the great power of evil, and that we are doing so little to stop its ravages. The explanation is to be found, not in our inability, but in the fact that we are setting our affections on things which are below.

Willing to Be Consumed.

Variety was once introduced into a prayer meeting by representing the Church as an engine. And the members were given opportunity to tell which part they would like to be. One desired to be the whistle to wake up the sleepy land; another would be the bell to clang out, "All-aboard;" another, the drive-wheel; some, the safety-valve, and still another the head-light. The man who did most (he was giving \$1,200 out of a \$2,000 salary) was not saying anything. The pastor turned to him and asked what he would prefer to be: "Oh, anything," he said, "if the fireman wants a shovelful of coal let him throw me in." How many in our churches are willing to be consumed for the glory of God? We must be willing to spend and be spent that this world may be saved.

All that man needs will be bountifully supplied when he orders his life in accordance with the divine will. It will be a life of blessedness, because it is Christ-centered, spirit-filled life. The gift of the Holy Spirit will no longer be a figment of the imagination in a tingling of nerves, but a divine and ever-present reality.

CHRISTIAN ENDEAVOR

By Charles Blanchard.

A SETRONG, WEAK MAN.

Judges 16: 20-30. Topic, July 21st.



HIS story of Samson, the strong man, is one of the folk-tales of Israel. It has in it the elements of romance, dear to the hearts of children and primitive peoples. Samson was one of the judges of Israel. We are told that "he judged Israel twenty years." His name is also mentioned among the heroes of faith, in the eleventh chapter of Hebrews. So, notwithstanding the glamor of romance surrounding his name, and which is clearly revealed in the Bible narrative, he stands out as one of the remarkable historical figures of the early history of Israel. We need to read beneath the surface to get the deeper meaning of the story. The romance is simply the setting. There is nothing inconsistent with right reverence for the Bible in recognizing this element of the romantic in the early records of the race. It helps us to get into the atmosphere of the story and of the times.

Nor is this higher criticism, but plain common sense, applied to the reading of the Bible, just as we read any other record of the romantic period of the world's history. Don't make over-much of the romance, neither rob the story of half its charm by too literal interpretation of its marvelous statements. There is even a playful element in the story. Samson was something of a joker. Perhaps, however, this was from bad association with Delilah. And herein lies much of its moral value, as of its romantic interest.

Wherein Was Samson's Strength?

It was not in his hair, as the narrative may lead one to understand. This is the surface idea, and the popular notion. His strength was in his religious fidelity. He says he was a "Nazarite unto God." In his faithfulness to the vows of the Nazarites, which included total abstinence from wine and strong drink, lay the open secret, in part, of his great physical strength. When he, after much persuasion and playing with temptation, permitted the coquettish Delilah to cut off his seven locks of hair, his strength went from him, because he had broken his vow to God. This is the lesson for all strong men or weak men, for us as Christians and endeavorers. Fidelity to religious convictions, in the keeping of pledges and the performance of our religious obligations, is one of the sources of true strength. To trifle with sin, to dandle with duty, to permit ourselves to sleep in the lap of the Delilahs of delight, however sweet or fascinating or flattering, is to play with destiny and to lose at last.

Strong in the Spirit of the Lord.

Samson was strong in the spirit of the Lord, which moved him at times to deeds of daring and valorous achievement. In that age physical strength was the one thing beyond all else that could be appreciated. So the spirit of the Lord was manifest in that way. But we should have better conceptions of spiritual things. Samson's temptations were sensual. So are ours, in varied forms. Most men have one or more Delilahs, especially in the middle of July! To perish with our tempters or tormentors is not a noble vengeance. The spectacular is not spiritual.

STUDIES IN MISSIONS.

[Supplementary to the C. E. reading courses.]

SIGNIFICANCE OF THE STUDENT VOLUNTEER MOVEMENT.

By Charles A. Young.

All great movements for the amelioration and salvation of the human race are to be traced to God. The significance of the Student Volunteer Movement cannot be grasped unless we realize that God guides and governs history. The roots of this movement strike deep amid Calvary's rocks, at the foot of the cross. To understand its visible historic sources we must study modern missions and evangelism from the time of Carey.

the cobbler missionary, to Moody, the evangelist. It was inaugurated at Northfield, Mass., in 1886. At that time one hundred young men signed the following pledge: "I am willing and desirous, God permitting, to become a foreign missionary." Mr. Stevenson says the four-fold purpose of this movement is:

1. To awaken and maintain an intelligent and active interest in foreign missions among all Christian students.
2. To enroll a sufficient number of properly-qualified student volunteers to meet the successive demands of the various missionary boards of North America.
3. To help all intending missionaries to prepare for their life work and to enlist their co-operation in developing the missionary life of the home churches.
4. To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise, by their intelligent advocacy, by their gifts and by their prayers.

The Student Volunteer Movement is a recruiting agency to all our mission boards.

The Student Volunteer Missionary Union of Great Britain was organized in 1892 as an outgrowth of the Student Volunteer Movement. The purpose of the movement on both sides of the Atlantic is the same. They both have the same pledge for the students: "It is my purpose, if God permit, to become a foreign missionary." In America the movement has enrolled about five thousand volunteers. When it is remembered that the policy is conservative, no one being enrolled who does not feel impelled by the spirit of the Master to offer his services, and that this number represents the very flower of educated young manhood and womanhood in the best colleges and universities of America, it is quite significant. Equally, if not more significant, is the fact that fully one-third of these volunteers have already gone to the foreign field.

In Great Britain about two thousand students have enrolled. Of this number nearly six hundred have already gone to the foreign field under fifty different missionary societies. The famous Cambridge seven has multiplied marvellously, like the loaves and fishes in the hands of Christ. Only the divine missionary who taught us to pray the Lord of the harvest that he would "send forth laborers" can measure the significance of the Student Volunteer Movement.

1. Our higher institutions of learning are becoming permeated with the spirit of missions wherever

there are volunteer bands. Even the non-volunteers feel the glow of their enthusiasm for evangelizing the world and carry some of it to their home churches.

2. It means more intelligent service in missionary effort. Information means inspiration; inspiration means consecration, and intelligent consecration means whole-hearted service.

3. It is significant that we no longer have to beg for competent missionaries for the foreign field. Dr. George Smith said: "Missionaries rather than money has been the great want up to the present generation." Now one board testifies: "We have ten offers for service in the foreign field where we had one previous to the organization of this movement."

4. The volunteers have greatly increased the liberality of the churches. A noble band waiting for the boards to send them out is a constant stimulus to larger giving.

5. More significant, however, is the fact that the churches are learning through these volunteers that they must send their noblest and best, their most consecrated and highly educated sons and daughters to the foreign field.

University of Virginia.

EXPOSITORY HINTS.

"And he saw a spirit of God descending as a dove coming upon him." (Mt. 3:16.)



HIS revised translation is justified by the fact that it is a literal and exact rendering of the Greek phrase. There is no evidence here to indicate that "spirit of God" is a proper name. The writer evidently desires to teach that this was "a spirit that came from God"; hence belonged to him. The language is fully honored when thus translated and interpreted. The precisely analogous phrase, "an angel of the Lord" (Mt. 1:20) favors my claim. Had our author desired to write "the spirit of God" he could have easily inserted the article as he did in writing "the angel of the Lord" (Mt. 1:24; cf. 1:20).

The reader will observe that Matthew makes no effort to identify this spirit with the being called "a holy spirit" in 1:18, 20, and he leaves no tenable ground for our identifying them. By thus following the evangelist we shall relieve our thoughts of many needless perplexities. This spirit comes upon Jesus at this time because he is about to begin his service for God in public places. He therefore needs the wisdom and power which only such a being can give. "The beloved son" of God (3:17) must be able to speak divine thoughts with divine unction and authority. Divine deeds in a godlike temper and manner he must perform.

The spirit, after coming upon him, enters into him, and thus governs his whole being (Mt. 4:1) from this hour onward. Inasmuch as the Savior is not said to have been filled with the spirit from his birth, the "spirit of God" descends upon him at this auspicious moment. Baptized by the most godlike man of his age, crowned by a spirit from God, and attested by the voice of God himself (three witnesses), Jesus starts forth on his sublime mission.

Observe that, while this "spirit" rests in dove-like form upon Jesus, God himself is represented as still in heaven (3:17) and speaking therefrom. What bearing has these facts upon my interpretation, and upon the relation of this particular spirit to God?

SAYINGS OF JESUS NOT RECORDED IN THE GOSPELS.

An American scholar, Mr. J. H. Ropes, has published at Leipzig a very careful book on the sayings of Jesus not embodied in the canonical gospels, but preserved either in oral tradition or in some of the gospels which are no longer extant. The Guardian gives an account of Mr. Ropes' results, and the following is a list of the sayings which he retains as genuine, with their authorities:

i. Acts xx. 35. ii. St. John vii. 53; viii. 11. iii. I Thess. iv. 15-17. iv. Rev. xvi. 15.

v. "In whatsoever state I find you, in that will I also judge you." (Justin Martyr.)

vi. "Ask for that which is great, and that which is little shall be added to you." (Clem. Alex., Origen.)

vii. "Prove yourselves tried money-changers." (Clem. Alex. Apelles, Clem. Hom. Didascalia, Pistis Sophia.)

viii. "(Woe to him) who has saddened his brother's spirit." (The gospel according to the Hebrews, as quoted by Jerome.)

ix. "Never be joyful save when you look upon your brother in love." (Ib.)

x. The Lord saith—"Ye shall be as lambs in the midst of wolves." But Peter answering saith unto him, "But what if the wolves tear the lambs in pieces?" Jesus said to Peter, "Let the lambs not fear that the wolves can hurt them after their death; and do you not fear those who kill you and can do no more to you, but fear him who, after you are dead, hath power over soul and body to cast them into hell." (Clem. Rom. ii. c. 5.)

xi. This consists of a long insertion in the history of the rich young man:

"The Lord said to him, How sayest thou, I have kept the law and the prophets, for it is written in the law, thou shalt love thy neighbor as thyself, and lo, there are many brothers of thine, sons of Abraham, covered with dung and dying of hunger, and thy house is full of many good things, and yet not one goes out from it to them." (The gospel according to the Hebrews as quoted by Origen.)

xii. "I shall select for myself the good, those good whom my father which is in heaven hath given me." (The gospel according to the Hebrews as quoted by Eusebius.)

xiii. "She hath gathered it from the hire of a harlot, and to the hire of a harlot shall it return." (cf. Micah i. 7, Deut. xxiii. 18.) From folly has it come and to the place of folly shall it return." (The Talmud, where the context implies that the meaning is that Christians are to have nothing to do with the price of sin, or with anything that is evil.)

xiv. This is an addition of several verses in Codex Bezae and the Latin and Syriac versions to St. Matt. xx. 28. In the main they correspond in thought to St. Luke xiv. 8-11, but they contain one verse not found there.

"Ye seek from being small to grow great, and so that from being greater ye grow less."

Here is an actual pleasantry. When my youngest boy was quite a cub, he came into the house, crying. "What is the matter?" said the oldest sister. "That fellow out there hit me in the nose." "Well, why didn't you hit him back?" "I hit him back first," quoth the little pagan.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

JESUS APPEARS TO JOHN.

"Jesus Christ, the same yesterday, and to-day, and for ever."
—Hebrews 13, 8.

Monday—Rev. 1: 1-8.

He "loveth us." I thank the Revisers for the present tense. The love of the past, of Bethlehem and Calvary and the Resurrection, lives on unexhausted and unlesened. There is no change in the tender affection of my Lord. As truly, as strongly as he loved St. John, he loves me, who am less than the least of all saints.

He "hath loosed us from our sins by his blood." It is a wonderful emancipation, an ineffable enfranchisement, which his sacrifice has procured for me.

He "made us to be a kingdom." So he is not content when he has broken my fetters. He might have left me, liberated indeed, but a pauper, a beggar, a bankrupt. But that is not his way. He clothes me in the purple robes of royalty. He sets on my brow the crown of righteousness, the crown of life, the crown of glory.

Tuesday—Rev. 1: 9-20.

It was the Lord's Day on the lonely island of Patmos, washed by the surging waves of the Egean Sea. Perhaps St. John's memory was carrying him back to the golden days when Jesus had been with him, enriching him with his peace. The present seemed poor in comparison with the past.

But John was to have more than happy reminiscences. Christ met him again. His bodily eyes saw him. His ears heard the Master's words and tones. At first it appeared a changed and more distant Jesus, marvellously transfigured. But there was no change in reality.

Is not the story filled with precious significance for me? I have my barren and rocky Patmos deserts. In my life there are dreary places, quiet intervals, episodes of dullness and drudgery, insipid tasks I am loth to renew, trodden paths I am weary to walk. There I can feel the powers of the world to come, and see the images of glory, and hear the eternal music.

Wednesday—Daniel 7: 9-14.

Here is the religious philosophy of history. The four great beasts emerge from the sea, and reign in succession. What they have in common is that they are beasts—brutal, rapacious, destructive. But they have their day; the dominion they exercise is taken from them; it is transferred to one like a Son of Man. The brute kingdoms are followed by a human kingdom; the rule of selfishness and violence by the rule of reason and love; and this last is to endure forever. The lion, the bear, the leopard, the terrible beast with the iron teeth—at length each of them disappears, each of them is vanquished, before the Son of Man.

So Jesus is bearer of victory to our beaten company. He is the prince who overcomes all that overcomes us.

He fulfills the assurance on the smaller scale when he saves me. Then the sceptre is wrested from the brute. Then the new man commences to reign. The weight is lifted from conscience. The will is liberated from slavery.

But the assurance has a larger fulfillment. One in my nature is destined to be judge and king of all. The government of the beast will be gone everlastingly,

and men and women will bear the likeness of him who is both their brother and their Lord.

Thursday—Daniel 10: 1-9.

Sometimes the coming Lord is painted in the Old Testament as the bearer of good tidings, the Saviour who scatters blessings far and near.

But sometimes, as in this vision of Daniel, the coming Lord is painted not as benefactor, but as soldier, who has enemies to face and a fierce fight to endure. There are hosts marshalled against him. His face, as he goes to battle, is as the appearance of lightning. The voice of his words is as the voice of a multitude.

And it is with the disciple as with the Lord. While I keep a glad face, because I have been marvellously blessed, I must see with clear eyes the antagonism I shall encounter. Opposition and hostility will meet me, exactly in proportion as I am faithful to the captain of my salvation. Christianity has its soldierly qualities, and I must contend earnestly for my king.

Friday—Mark 1: 1-9.

For a little, during that supreme night on the spur of snow-clad Hermon, the divine nature of Jesus shone through the veil of his flesh. Peter and his brethren no longer saw the bondservant; they saw the King in his beauty. And I, too, need to look on the countenance of the King.

Just now the tendency is to lay stress on the humanity of the Saviour. Many books are written, which reproduce him as he lived and moved and taught on earth; and there is roused in me as I study them a tender sentiment and emotion.

But I require a helper who is none else than God—my case is so desperate, my burden so heavy, my sin so great. I enter into life only when I behold the glory of the Lord, glory as of the only-begotten from the Father.

Saturday—Hebrews 1: 1-12.

Higher than the angels, cherubim who know and seraphim who burn, is my Lord Jesus Christ. He descends to me from the throne of God—the throne which is for ever and ever. He is in the world but not of the world. He is God manifest in the flesh.

And if that is the creed of my heart as well as of my head, what joy there is in it! My deepest, saddest, uttermost necessities are met by him. Power to forgive sins? Yes, beyond question, that is his. Able to ransom many, and to ransom me? Yes, I may be certain of it. Mighty to rid me of every corruption, and to purify me as God is pure? Yes, he who carries the sceptre of uprightness will see to my ultimate coronation. I should be singing Luther's hymn:

Sunday—Rev. 4.

For St. John a door was opened in heaven. He had foretastes of the joys reserved for him, the full and everlasting and passionless renown. So, too, St. Paul was caught up into Paradise, and heard words which it is not lawful for a man to utter. And other Christians since have had their moments of ecstasy and delight, when the gates of the Celestial City seemed to be opened to them and they trod the streets of gold.

But from all such prelibations and prophecies God will lead me, if I am his child, to the transcendent reality itself. It is a reality which may be summed up in one word, the word "Christ." I shall cast my crown before his throne. I shall say, "Worthy art thou, O Lord!"

Christ should fill my whole horizon in the present world. He will do so most unquestionably in the world beyond the grave.



BOOKS...

"The Body of Christ. An Inquiry Into the Institutions and Doctrine of Holy Communion," by Charles Gore Canon, Westminster, New York. Charles Scribner's Sons.

Any work by Canon Gore is sure to deserve the attention of students and even of devout Christians generally. This latest book has grown out of controversies which are raging in the Anglican church regarding the priesthood, the Lord's Supper and the forms of public worship. It is with the Lord's Supper that Mr. Gore is dealing here. As a high churchman he has been supposed by some to go a long way with those Episcopalians who would fain see the mass restored, and who take Romanist views on transubstantiation. But this work shows him to be a very clear-headed thinker and careful scholar on this as on other subjects. He repudiates the authority of the mediaeval church, which he believes to have witnessed a great doctrine in this theological work. He attaches great importance to the justice and teaching of the early Fathers down to Augustine. And he would use them as giving us the background against which we may most accurately interpret the references to the Lord's Supper in the New Testament. This method leads him to begin his study with the famous description of the celebration, which was given by Justin Martyr. It is interesting to note that our author attaches importance to the witness of Comparative Religion. For it is true that ideas of sacrifice, of communion, gathers from the very first, even from the life of Jesus about this central ceremony of the church's life; and we cannot hope to understand these unless we understand what sacrifices meant to the ancient world out of which both the Old and the New Testaments arose. The battle must be waged over Mr. Gore's second chapter on "The Gift and Presence in Holy Communion." It is the very life of Christ and that in His human nature, which is communicated to us in this ceremony. It is His body which we receive, "only not now in its material particles, but in its spiritual principle and virtue." This is attached to or identified with the elements of bread and wine, when these have been consecrated by the act of the church's faith. They become truly His body and blood, but not so that there is local identification. Canon Gore here makes one great point, which upsets him completely from the modern Romanist position when he sees that the consecration is the act the community. And when he discusses the possibility of the elements becoming in a real sense Christ's body and blood he makes splendid use of

the philosophical doctrine of technology. Of course the elements are not to be worshipped as being Christ, for Christ is already present apart from these. In the early church, Jesus-worship had not arisen as it did later and lasts to our day, so that the Fathers knew nothing of the adoration of the elements. Having given up or denied so much that has been dear to Romanist theorizers, Canon Gore might have been expected to depart also from the notion that the Lord's Supper is a sacrifice. It is true that he finds the fact of sacrifice first of all in the giving of the elements and in the accompanying offerings by the people, and, above all, in the presentation of themselves as living sacrifices to God. But he seeks about for something more, and at last he is persuaded that it is found by putting it in the following way: "What, according to this teaching, especially constitutes the eucharistic sacrifice is the fact that the eternal sacrifice is made present to faith in the midst of the worshipping church."

The book before us can hardly indicate Canon Gore's final position. He is evidently moving and moving, it would seem, away from the distinctively sacerdotal towards the far deeper and far higher view identified with the name of Calvin. But when one has read such discussions one feels again how inadequate is that view of the Lord's Supper which makes it only a memorial celebration. Canon Gore has put his finger on the living fact when he insists that it is the faith of the community worshipping which consecrates these elements, and that for the faith of the receiver they must be the channel of divine grace.

Modern Criticism and the Preaching of the Old Testament," by George Adam Smith, D. D., LL. D., New York, A. C. Armstrong & Son, 1901. Pp. 314. Price, \$2.00.

The eight lectures covered in this volume constituted the Lyman Beecher lectures at Yale university for last year, and with certain additions which could not well be given in their delivery, they are now given to the public. The task which Professor Smith sets himself is the consideration of the place which the Old Testament occupied formerly in the preaching of the church as compared with the neglect which it suffers to-day. It is not difficult to see wherein this fact finds its cause. The Old Testament is less akin to the Christian spirit, and finds by no means so ready a response in the heart of the church as does the New. This would perhaps be sufficient to cause the New Testament to receive larger consideration at the hands of both ministers and Biblical students; and

yet it is not the sole, nor most important, reason for the neglect of the older portion of the Scriptures. The main cause for that lies in the uncritical character of the study which has been given to these earlier books, and the promise which criticism holds out of making intelligible and useful the Old Testament to a degree not hitherto enjoyed is the reason for such a subject as that which Dr. Smith has chosen. He does not attempt a defense of criticism. Such a defense is unnecessary. Those who understand its purposes do not require that it should be defended; and for those who do not understand it, and whose attitude is that of persistent and unreasoning antagonism, no defense would be worth the while. He sets himself rather the much more necessary task of showing the particulars in which criticism has made the Old Testament of real and permanent value, such as could not be apprehended under the old methods of its study. This is done in the review of the place which the Old Testament has occupied in the work of the great preachers of the past, and then in the consideration of such themes as the proof of the divine revelation in the Old Testament, the spirit of Christ in the Old Testament, the hope of immortality in the Old Testament, the preaching of the prophets to their own times, and their influence upon the social ethics of Christendom, concluding with a chapter on the Christian preacher and the books of wisdom.

Professor Smith always writes interestingly. No one who has read his "Historical Geography of the Holy Land," his volumes on "Isaiah and the Minor Prophets," or his "Life of Henry Drummond" will need to be assured upon this point. It is much to say that a man who has written so well does not fall below his standard in the present work, a standard including both the elements of careful, laborious, accurate research and of high literary strength and beauty, which gives the message a larger impressiveness and a greater sense of urgency. These are the characteristics of the work, which is now attracting the attention of preachers and scholars the world over. It reveals what perhaps none of his earlier works have so well set forth—his own deep interest in the problem of preaching as related to the life of the church and to the social and political questions of the times.

To those who have read *Black Rock* and the *Sky Pilot*, a book from Ralph Connor will be looked forward to with feelings of delight. After appearing in serial form in the *Outlook*, "The Man of Glengarry" will be published in Autumn by the Fleming H. Revell Co. The plot of the story is laid in the region between the Ottawa River and the St. Lawrence. The story itself will deal with frontier life.

Notes & Personals



J. C. Ashley will hold a meeting at Bainbridge, Ind., this month.

L. V. Barber of Terre Haute, Ind., recently closed a meeting at Foulant, Ind., with five additions.

At Arrowsmith, Ill., J. F. Smith reports four more added recently—two baptisms and two by letter.

J. Stuart Miller, pastor of Second Church of Austin, Minn., reports the confession of a man eighty years of age.

The Sunday School at Minerva, Ohio, held its second annual missionary rally June 30. The offering amounted to \$101.

L. E. Sellers, pastor of the First Church of Terre Haute, Ind., closed a meeting recently at Armory with twenty additions.

Miss Nellie Daugherty of Vermont, Ill., a recent graduate of Eureka College, has been appointed missionary to China, to sail in September next.

V. E. Ridenour, Fort Scott, Kan., has accepted the invitation to take entire charge of the music at the state convention at Hutchinson this fall.

At Mattoon, Ill., A. A. Wilson reports twenty-one added since he last wrote us. All these were at regular services. In two years and three months 304 persons have been received.

The receipts for Foreign Missions for the first five days of July amounted to \$4,285.85, or a gain of \$1,189.24 over the corresponding five days last year. Keep up a steady gain and insure the \$200,000 by September 30th.

During the first week of July the Board of Church Extension received from A. W. and Carrie Wilkes of Chester, Neb., \$500 more on the annuity plan. This makes \$2,500 received by this fund from this brother and sister.

George F. Hall preached Sunday morning and evening, July 7th at the Big Stone Lake Inter-State Chautauqua. He also lectured on the same programme on Monday evening, July 8th, on the subject: "Happy Homes and How to Have Them."

During the first nine months of the current missionary year the receipts for Foreign Missions amounted to \$137,855.92, or a gain of \$5,286.28. The friends of the work should keep constantly in mind the earnest effort that is being made to reach \$200,000 this year.

H. J. Reynolds has changed his address from Toulon, Ill., to Elkhart, Ill., having taken the work at the latter place June 30th. An installation service was held Tuesday evening, July 2nd. H. G. Bennett of Carbondale, Ill., gave the charge to the pastor, and R. H. Robertson of Duquoin, gave the charge to the congregation.

R. Leland Brown, state evangelist for the Sixth district, writes. "Four additions at Homer, Ill., since last report. three yesterday, two confessions and one from the Methodists. I will begin a short series of meetings at Murdock, Ill., July 16."

In the obituary notice last week of James Lester, written by Brother W. W. Weeden, the compositor by omitting a line made it read: "For nearly 50 years he had dignity and honor." It should have read: "For nearly 50 years he officiated as elder of the church with dignity and honor."

The Foreign Society has opened work in the Philippines. W. H. Hanna and wife of Washington, Pa., sailed on June 29th for Manila. The society would like those having friends in the Philippines, whether connected with the church or not, to send their names to Box 884, Cincinnati, Ohio. It will greatly help the missionaries and help those who have gone out to the Philippines if their names and addresses are known.

Lewis O. Lehman finished his work at Long Point, Ill., Sunday, June 30. He has been preaching there two and a half years, and his work has been eminently satisfactory. A public reception was held in the park on Saturday evening in his honor, and he was presented with a fine gold watch and chain. He leaves with the love and good will of the community. He will locate immediately at Chandlerville, Ill.

The congregation at Bellevue, Ky., gave their new minister, Brother John B. Jones, a reception recently. The ministers of the different churches in the town were present, including the Catholic priest. Brethren Harvuot, Huntsman, Rains and B. L. Smith, from Cincinnati, were present; also Brethren Donaldson and Darsie of Newport. Speeches were made by the ministers present, welcoming Brother Jones to his new field of labor, and the ladies of the church served light refreshments. There have been several additions to the church since Brother Jones took charge, and the future is full of hope.

J. S. Beem, evangelist, writes, July 1, from Hummer, Kas.: "Our meeting at Gurwell came to a close. Brother Utterback of Ord assisted us with his splendid solos. He has rare talent as a singer. He will probably assist us in a tent meeting soon. We came on to Bradshaw and lectured Wednesday evening. Brother Motter, the pastor, is doing good work and is well liked. I was informed that all the people who came into the church last fall are faithful. We also visited Hastings. The church there is taking on new life under the leadership of Brother Kirschstein. Sister K. is assisting in her characteristic, energetic way. We rest until after the Fourth, then begin in the tent."

Dr. Susie C. Rijnhart has been appointed missionary to Tibet. She will go as soon as a suitable man and his wife can be found to accompany her. Meanwhile, she will spend her time visiting churches and conventions in the interests of the new mission.

Harry E. Tucker, of Murphysboro, Ill., is available for a meeting during August. His church grants a vacation at that time, and he desires to spend it in a meeting. He delivered the I. O. O. F. memorial address at Murphysboro and it was published in full in the local papers.

The following announcement by R. R. Bulgin will interest many of our readers: "Brethren desiring to visit Bethany Beach, Del., must purchase all tickets for Rehoboth, Del. Both the Penn. R. R. and B. & O. reach this place. Special summer rates are given. Boat leaves Rehoboth for Bethany Beach daily at 1:00 p. m. Fare, 45c.

The receipts for Foreign Missions during the month of June amounted to \$36,576.71. During the same month last year \$2,048 was received for famine relief. Omitting the famine relief the gain in the receipts over last year for the month of June amounts to \$2,898.25. There was a loss, however, of 57 contributing Sunday schools. It is hoped that enough schools will respond during the month of July to make up much more than the loss of 57 during the month of June.

On Saturday, July 13th, the churches of Chicago will go on a picnic to St. Paul Park, the largest and most attractive picnic grounds in the vicinity of Chicago. Facilities for pleasure and entertainment are well provided. Speeches will be made by Rev. B. A. Abbott of Baltimore and President E. V. Zollars of Hiram College. A large attendance is expected. Trains leave the union depot at 9:30 a. m. and 1:30 p. m. over the Chicago, Milwaukee & St. Paul Railway.

Charles C. Cowgill writes from Carnegie, Pa.: "On June 16, Brother W. H. Hanna supplied the pulpit here. There were two confessions at the evening service on that date. The two were immersed last night, June 30. Two from our Bible School confessed Christ yesterday. Our Children's Day exercises were a success; the offering amounted to over \$36. Our C. E. Society recently adopted an orphan in India, to clothe and educate. My work as pastor begins to-day. The outlook is promising."

Report comes to us of the engagement of Leslie W. Morgan of Southampton, England, to Miss Edith M. Misselbrook of the same city. Brother Morgan is well known to readers of the Century as our English correspondent. Miss Misselbrook is an accomplished lady, a member of the Southampton church, and sure to find a welcome among Mr. Morgan's many friends on this side when they come over. We shall throw the proverbial

old shoe at the proper time, though we have doubts as to its carrying so far.

Receipts for church extension for June, 1901, are as follows: From individuals, \$298; from "Business in Christianity," \$71.90; from churches, \$61.01; total, \$430.91. This is a loss of \$1,484.94 over the same time last year. At the recent meeting of the board the following loans were granted: F Street Church, Louisville, Ky., \$300; Fourth Avenue Church, Columbus, O., \$1,000; Jackson, Tenn., \$200; Marlow, I. T., \$300; Covington, Ind., \$1,000; Greenville, Mo., \$500; Elwood City, Pa., \$1,000; Farmington, Wash., \$200. Remittances should be sent to G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Mo.

Francie Ethel Hughey was born June 10, 1885, in Adair county, Mo., near La Plata, and died June 6, 1901, in Helena, Mont. Her father, George W. Hughey, had preceded her to the other world, having died Nov. 18, 1893. However, her stepfather, Brother A. J. Lemkie, loved her as his very own and joined the mother and sister and other relatives and friends in their deep sorrow. Sister Francie was baptized at ten years of age and always lived an earnest, faithful Christian life, and was loved by those who knew her. She was a member of the church and Sunday school here in Helena, and president of the King's Daughters' Circle and treasurer of the Christian Endeavor society. Her funeral services were conducted by the writer, Walter M. Jordan.

Sunday, June 30, was observed as South Bend day by the Christian Church in that city. At present there is but one church there, and the city is growing rapidly. The pastor, P. J. Rice, therefore advocated the organization of another church as soon as possible in one of several very inviting sections of the city. The suggestion met with unanimous approval and at the regular meeting of the board on the Monday evening following, action was taken which will doubtless result in the enlargement of our work very soon. The First Church will celebrate its fiftieth anniversary this fall. It has a membership of 530 and is well equipped for such an enterprise as it contemplates. There were eight additions to the church during the month of June.

On Tuesday evening July 2nd, a reception was given to all Disciples in attendance at the University of Chicago. About sixty persons were present. Dr. H. L. Willett was master of ceremonies. Short talks were made by Errett Gates, Wallace C. Payne, H. H. Guy and E. S. Ames. Music was furnished by Mrs. Meek and Ernest P. Wiles. It was an enjoyable occasion. The following are now in attendance at the University. F. N. Barber, C. G. Brelos, C. S. Early, J. B. Eskridge, Errett Gates, J. F. Givens, J. H. Gold-

ner, F. F. Grim, H. H. Guy and wife, L. R. Hotaling, Austin Hunter, H. E. Tuck, P. W. McReynolds, F. O. Norton, F. N. Ossuka, W. C. Payne, Prof. Geo. A. Peckham, G. E. Pike, A. W. Place, G. A. Ragan, H. B. Robinson, Mrs. Dora S. Robinson, C. J. Sharp, W. G. Smith, C. F. Stevens, Amos Fruell, C. L. Waite, E. P. Wiles and President E. V. Zollars. The total number of Disciples enrolled now is 30. The present term closes July 27th and a second term opens at once and continues till August 31.

Isadora, a little village in Worth county, Mo., and the vicinity are rejoicing over the dedication of a very neat and beautiful church edifice on the fifth Lord's day in June. It is the result of the work of Brother T. W. Cottingham of Kansas City, Mo. Brother Cottingham was sent to Isadora by the Nodaway Valley District Board last December, and after two weeks' work he organized a church of forty-two members, and started a movement which resulted in the erection of a \$1,500 building. When Brother W. H. Harris arrived on the ground Saturday morning he found the brethren very anxious about a debt of \$200 that must be lifted before they could dedicate, for they had about exhausted their resources. But after an appeal at the 11 o'clock service they reached within \$50 of the necessary amount, and at the beginning of the afternoon service, the people responded so liberally that they reached \$236 (more than enough to liquidate the debt). The church is rejoicing greatly at the work that has been accomplished. At the evening service four united with the church on confession, making a total of eight additions within two weeks. The church has a bright future before it.

Pastor D. S. Henkel of Basic City, Va., writes: "On the 26th day of last month I baptized Warren W. Stiteler, upon his profession of the faith. Mr. Stiteler took a regular course in theology about seven years ago, with Rev. H. W. Gross of Pennsylvania, pastor of the Evangelical Church, sustained an examination and was licensed to preach by that church. Mr. Stiteler continued to preach for three years. He has not preached during the last four years, owing to the fact that his views on some matters of doctrine were not in harmony with the standard of the Evangelical Church. The writer first met Brother Stiteler two months ago, and found in him a congenial spirit. The Christ-centric idea is, with him, fundamental, and all other teaching must radiate from this central truth. He became dissatisfied with his baptism, believing that immersion is scriptural baptism, and that baptism should in its external form exemplify its internal meaning—immersion into Christ. At the time above stated, I baptized him in South river, and on the 20th gave him the

right hand of fellowship. He will lose no time in getting ready for the Master's work."

The Minneapolis committee in charge of preparations for the national conventions to be held October 10-17 are prosecuting their work vigorously and have secured the hearty co-operation of such forces in that city as will ensure a cordial welcome and hospitable treatment from the city itself. The programme is exceedingly attractive and the prospects are that there will be a very much larger attendance at the convention than was at first supposed. The delightful situation of Minneapolis, and its attractiveness as a city, combined with exceedingly low railroad rates will draw large delegations from the different sections of the country. We hope our friends will bear in mind the arrangement for the Christian Century special, which will run over the Burlington route, the finest scenic line between Chicago and Minneapolis, following the Mississippi, as it does, for a distance of three hundred miles. The train will be made up in accordance with the desires of those who constitute the party and will be in charge of the Christian Century. It will leave Chicago in the forenoon, arriving at Minneapolis in the evening, and will afford ample opportunity for social converse and such religious and literary exercises on board as will best furnish entertainment for all who go. Full details of the trip will be supplied on application. Write for particulars to the Christian Century Company.

ACTIVE BRAIN.

Must Have Good Food or Nervous Prostration Surely Follows.

It is a lamentable fact that American brain workers do not, as a rule, know how to feed themselves to rebuild the daily loss occasioned by active mental effort. This fact, coupled with the disastrous effects of the alkaloids contained in tobacco, coffee and whisky, makes a sure pathway towards nervous prostration.

The remedy is simple enough. Employ the services of a food expert, who knows the kind of food required to rebuild the daily losses in the human body. This can be done by making free use of Grape-Nuts, the famous breakfast food, which contains exactly the elemental principles which have an affinity for albumen and go directly to rebuild the gray matter in the brain, solar plexus and nerve centers throughout the body. Follow your selection of food up with a dismissal of coffee, tobacco and whisky for fifteen days and mark the difference in your mental ability, which means everything to the average hustling American, who must have physical and mental strength or he falls out in the race for dollars.

Correspondence

ILLINOIS Y. P. S. C. E. NOTES.

Since our last report Jacksonville C. E. has sent in \$5.00, Atlanta \$2.00 and Lynnville \$1.00. We have sent Joliet to date \$150, including \$18.00 not passing through the treasury. Cash pledges and all approximate about \$200 in the work of secretary and treasurer and superintendent. A scant two months remains in which over 200 societies have space to give toward the worthy mission at Joliet. Send offerings to Ida J. Swan, secretary and treasurer, Chambersburg, Ill.

List of contributing societies to date on Joliet work: Saunemin, Milo, Walnut, Irving Park, Mackinaw, Sidedell, Roanoke, Fulton, Barry, Belle Plain, New Bedford, Griggsville, Scottsville, Concord, Mt. Morris, Fairview, Sweetwater, Champaign, Newman, Washburn, Pine Creek, Mt. Sterling, Kankakee, Joliet, Harristown, Cerro Gordo, Chambersburg, Springfield, Murphysboro, Old Bedford, Princeton, Peoria, Dana, Litterberry, Williamsville, Pittsfield, Erie, Toluca, Yorktown, Antioch, St. Joseph, Watseka, Roseville, Elgin, Carrollton, Union Chapel, Quincy, Bement, El Paso, Washington, Canton Knoxville, Milton, Jacksonville, Atlanta, Lynnville, Sterling, Lilly, Danville. Total, 60. In addition to these the following societies paid dollar pledges from last year: Lincoln, Washington, Duquoin, Mt. Pulaski, Onaga, Carthage, Peoria, Washburn. A few individuals have given who were not where there was any society. "The strong are a law unto themselves." Miss Mary Zandt, Miss Mabel Blevins, Miss Ruby Newman gave voluntarily. Stanford, Virden and Chambersburg have given pledges. Look this list over. If you are not credited or your society, give us a blessing, your pledge, or your cash during July.

Help us to rake the moss off the back of Endeavor work in Illinois until we can at least keep pace with the Juniors. They are doing a splendid work under the lead of Miss Minnie Dennis of Eureka. Evidently they have not found out that it is not the province of a Junior C. E. to give, but just to be as independent as a hog on ice, and nominate state officers to write and speak and keep statistics.

Important Notice.

There has been an inclination in many correspondents of Endeavor Societies to ignore correspondence. A few have not even kindly returned postal cards self-addressed which I sent them. This month I shall send out blanks for yearly reports from July 31, 1900, to July 31, 1901. Fifteen days will be given for response after July 31st. The list of those not responding in that time will be published that the

societies may know the work of the superintendent and his assistants has been done. Will F. Shaw, State Supt. C. E., Charleston, Ill.

IOWA NOTES.

Our summer campaign is on. Meetings in three new fields are now in progress and in a few days the work will be opened up in three other places where we are not known.

J. P. Martindale is holding a meeting at Goldfield and hopes to organize a congregation and erect a new building.

Lawrence Wright has just returned from Montana where he held a meeting of 51 additions that will result in the organization of a new church, a goodly sum of money was pledged to erect a new building. We loaned Brother Wright to our Montana brethren for this meeting only. He is back in Iowa for the summer and he expects to organize two churches before the snow flies. He will erect his tabernacle and begin his first meeting at Dumont next Tuesday, the 9th inst.

George C. Ritchie will begin a tent meeting at Wellman July 9th. This is also a new field and we expect the usual results.

In less than two weeks' time we will have a meeting going in another new field.

This week we send out statistic cards. See that the card is filled out and returned promptly. We are anxious to have a complete report, this the first year of the new century. In case you cannot give the exact figures do the best you can, a partial report is better than no report.

Your secretary spent a week at Moravia, reorganized the church, organized a Bible School and arranged for a pulpit supply.

The programme for our state convention is about ready for the press, and it is a good one. Keep the time and place in mind. Cedar Rapids, Sept. 9th to 13th. Begin now to get ready, see that your apportionment is paid and select your delegation for our first convention of the century and the best in our history. Cedar Rapids is a fine city for a convention, her people are royal entertainers and we will have a good convention.

B. S. Denny, Cor. Sec.

NEBRASKA SECRETARY'S LETTER.

We have arrived at the end of the financial year for 1900-1901. We have correspondingly begun another year for 1901-1902. The work of the Lord goes on continuously. Hot weather may hinder, but it may not stop the work. We believe the report for the last year will be encouraging, if not wholly satisfactory—a considerable increase in the amount of work done, and it is expected that it will show large additions to the churches. We ought

to have a net gain of much over 2,000. The report cards are just now coming in and will continue to do so. Do not hold them back. Let us have a complete report for the convention which is now only a few weeks away. A goodly number of the churches and schools, as well as the C. E. societies, failed to be represented in the apportionments this last year. It will be in order for all such to make the offering between now and the convention, when a supplemental report can be made of all receipts after the close of the year, June 30. The printed report will not contain these until next year. Let us begin to plan and work for a more successful year than any that has preceded.

A reorganization of the church at Geneva is to be effected on the 2d inst. Brother Ogden has been working steadily since the early part of June

NEW HUSBAND.

Quite an Improvement on the Old.

"I have been compelled to stop drinking it." I said to the friend who asked me to strengthen up on a cup of her good coffee. "Well," she said, "that needn't bother you, for I have Postum Food Coffee here, which completely cured a friend of mine of sick headaches." I tried her coffee and it was very good, but when I tried to make it at home, I was disappointed. I soon found that I was not making it correctly, but by putting in two heaping teaspoons of Postum for each person and letting it boil twenty minutes, it was delicious.

I had at that time been an invalid for several years, but did not know my trouble was caused by coffee drinking, of which I was very fond. I immediately began to feel better after leaving off coffee and using Postum, and stuck to it. One day I met a lady who was troubled the same as I was, and whose appearance on the street really shocked me, for she was so emaciated. She exclaimed in surprise at my improved appearance, and wanted to know what I had been doing. She asked me if I had had a healer of any kind. I said, "Yes, I have allowed Postum Food Coffee to work the almost complete miracle of curing me."

My husband has been absent in Georgia for some time, and has been in wretched health, having been in the hospital twice for indigestion. I wrote him to stop using coffee and try Postum, told him also just how to make it. Yesterday I received a letter from him in which he says, "I am feeling very much better, thanks to you and Postum. I sleep better, eat better, and in fact, my dear, am quite an improvement on the old husband." Alice L. Gilson, 805 Park avenue, Salt Lake City, Utah.

to put things in order. Schell, Boyd and the secretary are to be at the meeting.

C. C. Atwood visited North Platte early this week to plan for a campaign in that city, with the tent. It has been on the hearts of the board to open that field.

A. G. Smith will remain awhile with the Tekamah church.

The response to my appeal for a special tent fund was not as generous as I had reason to hope. It is not too late yet to assist in this matter. Will you not be among the few?

A letter from D. D. Burt, formerly of Omaha, and for a time a missionary of the Nebraska board, shows a distinct longing for the west. It is wonderful how the fever clings to the blood when once it gets in. We should be glad if he would conclude to come back.

Crop prospects are not the best in Nebraska just now. We seem to be threatened with a drouth. Wheat is being harvested and is a good crop. Corn is holding its own in this section, but in a little while will need and must have rain.

W. A. Baldwin.

Ulysses, Neb.

ST. PAUL LETTER.

We are now in active preparation for the first Twentieth Century convention. The interest of the Disciples in the twin cities being the same, we in St. Paul take a family pride in the vigor, push and enterprise of our twin sister.

If municipal co-operation and Disciple devotion augur for the success of a convention the approaching one will be the best in our history.

The city of Minneapolis and the railroads have done more than the committee hoped in the way of rates, place of meeting, street car service and civic consideration. But it is a matter of business on their part. They consider they are dealing with a great brotherhood in whose fellowship are the choicest elements of state and society, and that this people is not adequately represented in the northwest. They expect in future homes and business to cover present concession.

Since commercial interests view us thus it inspires Disciple zeal in our hearts. They can't get money from our people without Minnesota getting Disciples.

We have a great country up here, but you Disciples of the central states don't know it. The reason you don't know is the very reason we are so weak in the northwest, i. e., you haven't any cousins up here to inform you. When your relations left home they went west, not northwest. Travel is always on parallels of latitude. While Oklahoma is being settled from people east of it Minnesota and the Dakotas are settled by people from Pennsylvania, New York and the southern provinces of Canada.

Religiously this is also true. The children of Disciples from the western reserve and descendants from converts of the Smiths, Johnsons, Creaths and Stone in Kentucky, have sent thousands of Disciples to the middle western states, while to us in Minnesota have come Presbyterians, Congregationalists, Unitarians and Episcopalians. This is all there is east of us. There are more Disciples in the few years of Oklahoma than the fifty years in Minnesota. We have made our quota of converts, but they have gone into the Dakotas and further west. Besides this, we have never had the men such as planted the work in the central states. We are continually training young men for the stronger states, while they send us their weak men. The strength of any cause is in its men. God can use only men. The Disciples have the best men in any ministry. Their presence in the twin city pulpits and in this convention will inspire confidence in ourselves and make us known to the public. It is embarrassing to be continually explaining who you are. One comes to a state where he is both ashamed of his own size and the other fellow's ignorance. We expect this convention to give us size and the public information. We believe it will be the beginning of a great campaign for New Testament Christianity in the northwest.

A. D. Harmon,

Pastor First Church, St. Paul.

OUR FIRST TWENTIETH CENTURY CONVENTION.

Outline of Program.

Minneapolis, October 10-17, 1901.

Thursday evening—Addresses of welcome and response. Reception.

Friday and Saturday—Christian Woman's Board of Missions.

Saturday, 10 a. m.—General Board of the Foreign Christian Missionary Society.

Saturday, 2 p. m.—General Board of the American Christian Missionary Society.

Saturday evening—Christian Endeavor Session.

Lord's Day, October 10th—Morning and evening, preaching by delegates in various pulpits.

Lord's Day, 2:30 p. m.—Union communion service.

Monday, October 11th.—Sessions of the Foreign Christian Missionary Society.

Tuesday and Wednesday—Sessions of the American Christian Missionary Society.

Wednesday afternoon—Receptions, college reunions, banquets, visiting and sightseeing.

Wednesday evening—American Christian Missionary Society.

Thursday morning—Full convention meeting. Our Related Interests, Christ-

ian Endeavor, Sunday School, benevolent and educational enterprises.

Thursday afternoon—Sections.

Section I—Christian Endeavor.

Section II—Pastors and evangelists.

Section III—Sunday School Workers.

Section IV—Educational Society.

Section V—Benevolent Association.

Thursday evening—Closing Convention Meeting.

This program will be found helpful in every line of our work.

To attend this great convention will be a liberal education in all that is best among us.

The railroads will give you reduced rates.

The Minneapolis brethren will do everything in their power to make this our First Twentieth Century Convention the best we have ever held.

Plan now to go.

If our Board of Home Missions can gain \$10,000 on the offering of last year between now and September 30th we will be able to report \$100,000 for home missions this year. Will you not send a personal offering to this great work? If your church has not sent in its offering will you not urge that an offering be taken at once to help him win America to Christ and primitive Christianity?

Benjamin L. Smith,

Cor. Sec. American Christian Missionary Society.

Y. M. C. A. Bldg., Cincinnati, O.

HIRAM COLLEGE COMMENCEMENT.

The first of the second half century of Hiram history has been made. It is in all respects worthy to take its place with its fifty predecessors. The attendance during the year was large and the work very satisfactory. There is probably no finer body of students to be found than those that congregate year by year at Hiram. The commencement exercises passed off smoothly and pleasantly. Commencement day was stormy and consequently the attendance was probably materially cut down, but nevertheless the number present was large and everybody seemed to enjoy the exercises from beginning to end. The graduating class numbered thirty-six in the regular course, exclusive of the special departments. Several persons graduated from the departments of business, music, oratory. A large class of thirty graduated from the preparatory department into the freshman class. The society entertainments were of a high order and showed excellent ability and training on the part of those who participated. These entertainments were well attended and greatly enjoyed. Hiram's literary societies constitute a very valuable and attractive feature of the institution. There is great enthusiasm manifested and a sharp and healthy rivalry. This is probably due in part to the fact that there are no college fraternities at Hiram, and con-

sequently the enthusiasm that in many places goes into the fraternities flows into the literary societies at Hiram.

STATE MISSION NOTES.

We are having good word from all over the state concerning our state missionary convention, which meets at Mexico Sept. 16-19. The interest in the event seems to be much larger than common, and we are doing our utmost to make it a success. The First Twentieth Century State Missionary convention should be the largest gathering that we have had for several years. We have a large number of preachers in the state who never attend these conventions. This, in many cases, is not because they are unwilling, but simply because they are too poor to bear the expense of the journey to and from the place of meeting. This may seem strange, but nevertheless it is absolutely true. In such cases the churches ought to gladly, cheerfully raise the money necessary to defray the preacher's expense in full and something over, and give it to him with their compliments, and my word for it, it will be the best money they have spent during the year. The association with his brethren for three full days; the renewal of old acquaintances; the formation of many new ones; the opportunity to hear the men who are on the program; the enthusiasm that will come from this three days' fellowship with his brethren in the ministry—will send him home refreshed and encouraged, far better able to do the church good service than if he had stayed at home. Will not the churches throughout the state take this up as a special thing? See to it that your preacher has the money and then give to him a very pressing invitation to attend the state convention.

We are making a special effort to secure 300 additional contributing churches during these last three months. Brother, you know whether your church has paid its apportionment to state missions yet this year. If it has not, will you kindly see to it at your next appointment that the matter is brought before the church? Either attend to it at once or appoint some day when you will. The receipts for July, we are sorry to say, have fallen short of our necessities nearly one-half. We must have an immediate and strong rally in order that we may come out at the end of the year with such reports as will make the convention at Mexico not only the largest one that we have had for several years, but the happiest one as well.

T. A. Abbott.

WORK IN NOVA SCOTIA.

During my late visit to Nova Scotia I assisted in four meetings, with the following results: Tiverton, eleven baptisms; Halifax, eight baptisms; Milton, thirteen baptisms and two from the Baptists; West Gore,

nine baptisms. In all forty-three additions—forty-one baptisms.

This would not be many in the Central West, but considering the difficulty of making disciples down east, it was not discouraging.

I am now in my former New England field, but hope to be at home by the time this is in print. I am engaged for annual meeting work till the middle of September.

Churches desiring my help in fall and winter meetings should address me at Muncie, Indiana.

A. Martin.

INDIA LETTER.

This is the "dull season" in India—about like August in America. From May 1 until the monsoon sets in, which at most of our stations occurs about June 15, we have the hottest season of the year. During the day the thermometer gets up to 110 degrees or 120 degrees in the shade, and the nights are correspondingly hot. During this period all the schools are closed and everyone who can, goes on a vacation. The heat is very trying even to those born in the country. Consequently, all new missionaries who are not yet acclimated, and all the old ones who are unwell or who can get away, leave the plains for a short vacation.

Landour, Mussoorie, may be called the summer headquarters of our mission in India. Just now there are twelve missionaries and missionaries' wives assembled here for periods ranging from six weeks in the case of older missionaries to several months for the new ones. It is safe to say that the older missionaries have the better time. To them it means a complete cessation from their work for a short time. But to the new ones it is only a change of location, for their chief work, the study of the language, must go on with increased energy, that they may be prepared for more work when they return to the plains.

The scenery is indescribably beautiful. The station is about 7,000 or 8,000 feet above sea level, on a spur of the Himalayas—"the abode of snow." Off to the south may be seen the comparatively low-lying range known as the Siwalk Hills, whose name is familiar to all students of geology. In the opposite direction are lines of snow-clad peaks, towering 28,000 feet or more in height. Among them are the mountains in which the sacred Ganges and Jumna have their origin. The nearest ranges to the north are dotted over, clear up to their summits, with native villages and with fields of wheat just ready to harvest. Six or seven miles away, to the south, extends a broad flat plain, about 4,000 feet lower than we are.

Many of the missionaries here have seen long years of service. The Rev. I. S. Woodside, of the Presbyterian Church, has spent half a century in In-

dia. Dr. Valentine has been here for a generation. His work now is the carrying on of a medical school for the training of native physicians. One of our helpers, John Punna, at Timurni, near Harda, is from Dr. Valentine's school. Dr. Valentine says that he is exceedingly hopeful concerning the prospects of mission work in India. Old missionaries, he says, are the most enthusiastic. Those who have newly come out, seeing the tremendous power of heathenism and the smallness of the Christian force contending against it, are sometimes almost discouraged. But those who have spent years in the country have seen conditions far worse than they are now, and knowing what has already been accomplished, are confident in the ultimate triumph of the Gospel.

News comes from Damsh that Bro. Rambo has succeeded in obtaining a tract of 400 acres of land to be used for orphanage purposes. Most of this land is jungle,—grown up with bushes of from six to twenty feet high—such as an American farmer would probably call brush. Part of the land is suited for agricultural purposes and will be farmed by some of the older boys in the orphanage. Two of the boys farmed a small tract of land last year.

Miss Mildred Franklin of Harda, has been suffering from malarial fever for more than a year. She is now in Landour enjoying the benefits of its spring-like climate, and hopes to return to the plains free from the disease. Mrs. Lohr of Bilaspur, is also here on the same mission,—recovery from malaria. She had not planned to come here, but at the close of the school season was so run down by fever that the change was necessary. She has lately taken charge of some village schools near Bilaspur and is meeting with much success. She hopes that some of those in attendance may be led to Christ.

While we are all here, we are not neglecting the assembling of ourselves together. There is a Union Church here, whose pulpit is supplied during the season by missionaries present from the plains, but in addition to its services we are having two meetings of our own each week; a Thursday afternoon prayer meeting, and the observance of the Lord's Supper on Sunday morning. These meetings are a source of much joy and spiritual blessing to us all. In a few weeks our little assemblage will break up, and each will return to labor in his own vineyard.

Geo. W. Brown.

May 29, 1901.

For Impaired Vitality Take Horsford's Acid Phosphate.

Half a teaspoon in half a glass of water when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

JACKSONVILLE, FLORIDA.

The First Christ Church, Jacksonville, Fla., appreciates the many letters of sympathy received from our people all over the country. They have been a great source of comfort and strength to us. We are also very grateful for the contributions that have been sent to us. We greatly appreciate the fact that our brethren are expressing confidence in us, saying that they are looking to the First church to carry on the work here. The following are quotations from a few of the many letters received:

"I think the clear duty of the papers and the home board would be to go ahead and help you brethren put up a house. I want you to know we are all deeply interested in you and your work."

"I have been noticing with pleasure your success, and am satisfied had it not been for the disaster you would have succeeded in planting our cause firmly in Jacksonville, but I hope it will still succeed."

"Please bear our greetings to the brethren there. You ought to build wiser now, for no doubt the city will build greater than before, and your faith will shine out in the years to come."

"But I don't see why you can't improve upon it, and the brotherhood will, I am sure, help you. We will do all we can for you."

"Wife and I are planning to send you an 'X.' Hoping that your people are meeting with hearty sympathy everywhere, and that you will be assisted to a fine house, such as Jacksonville has always needed, I am."

"Enclosed find our collection, eight dollars and ninety-one cents. Please accept this to aid you in building a new church. We are a small band of brethren out in the country, but we believe in mutual aid; we should look after our brethren. Let us hear from you, as we love to hear from our brethren."

"Learning of your sore loss, my heart went out after you, and I laid the matter before my people and asked for volunteer offerings. Enclosed find draft, which I wish I could make much larger."

"It is at such times and circumstances as these that we wish we were millionaires."

"I pray that the response may be such as to enable you to realize the end which you have in view."

"We knew help would be needed, so we hastened to send you our offering." Such letters do us good.

We realize the responsibility, and are going to do our best to prove to our brotherhood that their confidence has not been misplaced. We are pushing our new building as rapidly as possible, and must have it ready for Brother Scoville's meeting in November. Our church is the first and only one started in Jacksonville since the fire, and

if our brethren will give us assistance it will be the first completed. This is important.

J. T. Boone.

June 20, 1901.

ST. LOUIS LETTER.

Vacations are the order of the hour. Some of our ministers will be out of St. Louis for a while during the summer.

Dr. J. H. Garrison is renewing friendship with the black bass over at Macatawa. F. G. Tyrrell left last night for California and Oregon. He will deliver some lectures in the reading rooms of the Santa Fe railway on the way to the coast. E. T. McFarland of Fourth, will rusticate over in the Platte Purchase. L. B. Coggins of Ellendale church goes to one of the Carolinas for a brief sojourn in a peaceful valley that has given several preachers to the world. O. A. Bartholomew will remain in St. Louis, and so will Quisenberry and Meloan and Moore. I am to go to a farm near Kansas City for four weeks.

Our new co-operation scheme had a good opportunity to display itself on a recent Sunday. Fourth Church had been renovated and enlarged. Zach T. Sweeney of "everywhere" delivered the dedication sermon and raised nearly three thousand dollars on their debt of twenty-five hundred. All of the "clergy" found time to go and a large part of the new "Board of Christian Churches of St. Louis" were in attendance and gave of their money for the payment of the debt. It is thought that Compton Heights will be the next to build. We have had twenty-four additions within five weeks, about half being by confession.

J. N. Crutcher.

THE VERDICT STANDS.

There seems to be but one verdict about Dr. Peter's Blood Vitalizer, and that is, "It's a grand medicine." Thousands have so testified, and thousands are to-day making the same discovery. Clear minds, happy dispositions, with restored health, tell the story. Not a drugstore medicine. Only special agents handle it. Address the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.

\$15.00 TO BUFFALO AND RETURN \$15.00

via the Nickel Plate road from Chicago, for the Pan-American Exposition. Tickets on sale daily, good leaving Buffalo up to midnight of the tenth day from and including date of sale. Also tickets on sale daily Chicago to Buffalo and return at \$16.00 for the round trip, with 15-day limit, including date of sale; \$21.00 Chicago to Buffalo and return, good for 30 days.

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GOOD BUILDINGS.

The buildings are comparatively new. Main building commodious and convenient in all its appointments. A large and beautiful Christian Association building, erected five years ago at a cost of \$30,000. Two excellent ladies' halls well furnished and supplied with modern conveniences. Music building for the accommodation of our large and growing music department. A library and observatory building just completed, the gift of Abram Teachout, and a Warner & Swasey's nine inch telescope, costing approximately \$500, the gift of Lathrop Cooley.

LIBRARIES AND APPARATUS.

A large and well equipped chemical laboratory. Two other laboratories, Physiological and Physical. A well selected library; large additions to this library will soon be made. A good museum. A large and well furnished gymnasium.

COURSES OF STUDY.

Four Classical Courses—Regular, Ministerial, Legal and Medical. Four Scientific Courses—Regular, Philosophical, Legal and Medical. Four Literary Courses—Regular, Ministerial, Legal and Medical. Five Special Courses—Music, Oratorical, Business, Art, Teachers'. Special elective courses in any variety.

CORPS OF INSTRUCTORS.

We have a strong body of Professors and Instructors, twenty-four in number. They are for the most part specialists of large attainments and are thoroughly abreast of the times.

Literary Societies and Religious Organizations.

Hiram has five literary societies of unusual strength and vigor; two Christian associations that contribute much to the religious life of the school. Several departmental and social organizations of special interest and value.

EXPENSES.

Expenses are very moderate. Good table board can be had for \$2.00 per week, club board for \$1.25 to \$1.75. Room rent for 50 cents to \$1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about \$125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about \$90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio.

Eastern Department.

ASSOCIATE EDITORS

Peter Ainslie, . . . Baltimore, Md.
Carey E. Morgan, . . . Richmond, Va.
S. O. Denham, . . . New York.
R. G. Frank, . . . Phila., Pa.]

Fireside Chat.

In a few days H. C. Kendrick will start into his new field at Hagerstown, Md.

H. B. Milton declined the call from Marshall Street Church, Richmond, Va., and will remain at Wilson, N. C.

The Huntington Avenue Church, Baltimore, which is a mission of the Calhoun Street Church, will have their building completed in about a month and dedication services have been set for the second Sunday in September. B. A. Abbott will preach the sermon.

Recently a gentleman gave the Calhoun Street Church, Baltimore, \$1,000 for its mission in South Baltimore. A lot has been leased on Randall street, nearly opposite Riverside Park, and a building to cost about \$3,000 will be erected.

The Second Church of Baltimore (colored) have bought a building on East Lexington street and are expecting to do good work. There is also a Second Colored Church in a state of formation, so that by the fall the Disciples may be able to number seven churches in Baltimore.

Bethany Beach is getting on all right. The programme will start on the 12th and will continue for three or four weeks.

The Washington Post has been giving in its Saturday's issues pictures of the churches and pastors in that city. Recently it gave a full account of the Ninth Street Church and an interesting sketch of its pastor, Edward B. Bagby.

Albert Buxton is doing acceptable work in Norfolk, Va. We hear indirectly that F. W. Troy has resigned at Dunnsville, Va., to take effect some time in the fall, but we would be glad to hear that some Virginia church would hold him.

The Fulton Avenue Church, Baltimore, is preparing for the building of its annex, which has become necessary in its Sunday School work.

TIDEWATER DISTRICT, VA.

This district will meet in annual convention August 6-8, 1901, at Antioch Church, Bowling Green, Va. Let the churches and schools commence now to arrange for and select their delegates. Select none but those who will attend, learn and be able to bring back some of the good things.

We have secured B. A. Abbott and Peter Ainslie of Baltimore and T. N. Thornton of Mayfield, Ky., who will

fill important places on our program, together with the large number of new brethren in our district pulpits who have not been heard before. We should certainly have one of our brightest and best conventions.

Our convention commences on Tuesday morning at 10 o'clock, with Christian Endeavor, H. F. Miley, leader. The afternoon session will be devoted to business of the convention; this continues through to noon of Wednesday when the Sunday school work under Capt. A. F. Bagby, superintendent, will be taken up. The morning session of Thursday will be devoted to convention business. At noon the C. W. B. M. commence their session.

All delegates going over the R. F. & P. R. R. will purchase tickets to Milford and take stage at that point to the church, where a committee will assign them to homes. If you want to be certain of a home you had better notify T. C. Valentine, Bowling Green, Va., when and how you will come. If you don't notify the committee, don't complain if they don't do what they did not know you wanted done. Notify Bro. Valentine before Sunday, August 4.

We will have a good many preaching brethren in attendance and it is expected we will be able to have preaching Monday, Tuesday, Wednesday and Thursday nights.

John B. Hunley, who is attending college at Lexington, Ky., is preaching for Westville, Holly Grove and Oak Grove during his vacation.

All our district churches have regular preaching now except Ephesus and Philippi, and arrangements are now being made by which we hope soon to hear that young Bro. Ware has gone over there.

One thousand and forty-nine persons went down to Buckroe Beach on Wednesday, June 26, with the picnic given by Seventh Street, Marshall Street, Cowardin Avenue and West End Sunday schools. It was a grand day in every respect and all seemed to enjoy themselves very much.

C. P. Williamson preached his last sermon under his engagement at Marshall Street, June 30. He will devote all his time and energy to the upbuilding of his school for young ladies in Richmond. Every Disciple in Virginia who has to send his daughter away to school should correspond with him.

At a meeting held by Antioch Church June 30, 1901, the following resolutions were adopted: We hereby extend to the delegates to the Tidewater Convention a hearty and cordial invitation to meet with us, and promise to do all in our power to make their temporary sojourn with us profitable and pleasant. We will have conveyances, as far as possible, at Milford depot to meet the late evening trains on Monday and the early morning trains on Tuesday, to carry delegates to the church, where the reception committee will meet them and assign them to their homes.

All the delegates are requested to notify T. C. Valentine, chairman of reception committee, by letter, when they will arrive, so that arrangements can be made for their entertainment. J. L. Hill.

VIRGINIA LETTER.

To the Disciples of Virginia: The approaching summer season furnishes the best opportunities for successful evangelistic work in the country districts. The state board has been studying for some time how to conduct such a campaign that will reach the greatest number of places and do the greatest good. We hope to make some very gratifying announcements at an



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early date. The brethren and sisters of the state have been responding quite liberally to the appeals made by our financial secretary, Bro. William Jackson Shelburne, but a number of these contributions have been in the shape of pledges to be paid at a future date. It will facilitate matters very considerably if the persons making these pledges will pay the same as promptly as possible, thus enabling the state board to prosecute the work and avoid the possibility of going into debt.

The Disciples of this state are urged to concentrate their prayers and energies in behalf of Virginia missions, that the primitive Gospel may be carried to all sections and permanently established. It is not so difficult to hold brief meetings, but the problem of maintaining and supporting the mission points open is one which can hardly be solved except by careful planning and liberal contributions.

E. N. Newman, Sec.,
Box 161, Richmond, Va.

PENNSYLVANIA.

The Allegheny Co. Union of the Y. P. S. C. E. of our churches met at Wilkensburg on Monday, June 24, in its eighth rally. Large delegations were present from a number of churches. There are seventeen societies in the county. A banner for the largest delegation was given to Knoxville, which had forty-four present. The speeches were enthusiastic and instructive. It was voted a most successful rally.

Two baptisms at Erie, June 16th. Do we dream of our possibilities in Allegheny county? What is its population? Greater than the whole state of Maine, Greater Oregon, Montana and Nevada together. The West, as W. F. Cowles tells us, is a great country, but it is far greater in territory than population. The people are here in the East. Why, Allegheny county has increased more in the last ten years than the entire state of Idaho. In this county there are thirty-six boroughs with over 1,000 population each. Pittsburg has thirty-seven wards each with many thousand people. Ten years ago Wilmerding had 419 people, to-day 4,179, nearly one thousand per cent gain. Baldwin, Harrison, Jefferson, North Versailles and Upper St. Clair townships have nearly doubled their population within the last ten years. Now, this growth points to excellent places for carrying on mission work. If we go outside of the county into Western Pennsylvania, we may mark the same rapid growth in many sections. Truly, now is the day of opportunity for the

Disciples of Christ in Western Pennsylvania.—The Worker.

C. H. Plattenburg of Uniontown publishes a local paper, the Index, which enters 700 homes in the town and county.

Western Pennsylvania Disciples will picnic at Oakwood Park on July 9th.

About \$5,000 was raised in cash and pledges on dedication day at Wilkensburg. F. M. Rains was master of ceremonies. The building, which was bought from the Presbyterians, will be remodeled somewhat and will make a good home for our work there.

The churches of Indiana county will hold their district convention August 29-31.

Children's day in Western Pennsylvania churches showed a good interest, and large collections in many instances.

M. B. Wood, a graduate of Hiram, has been called to the pastorate of the Sweet Valley and Huntsville churches, while W. G. Miller, another Hiram graduate, goes to the church in Indiana. M. B. Ryan.

IMPORTANT NOTICE.

To the Disciples of Christ in Virginia: The church at Tazewell, Va., feeling that the interests of the state at large would not be best served by holding the state convention of the Virginia Christian Missionary society at that place this fall, it has been decided to change the place of said meeting to Richmond, Va. The date remains the same, Oct. 29 to Nov. 1. Please make all your arrangements accordingly and attend this gathering, and endeavor to make it the most notable one in the history of the church. May the Lord be there in great power! E. N. Newman, Secretary.

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KENTUCKY DEPARTMENT.

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

The Louisville preachers' meeting has adjourned until September.

The church at Helena is prospering under the ministry of E. R. Clarkson.

H. C. Bowen reports three additions by confession and baptism recently in Augusta.

The work at Bellevue is moving along nicely under the leadership of John B. Jones.

O. P. McMahon of Butler, preached at the East Side church, Louisville, on last Sunday.

H. C. Garrison, minister at Danville, is on a short visit to friends and relatives in Kansas.

The cause at Millersburg is prospering under the efficient leadership of G. W. Nutter.

The eighteenth annual C. W. B. M. convention of the Sixth District, will meet at Eminence on July 11th.

E. L. Powell of the First Church, Louisville, is spending his vacation among friends and relatives in Virginia.

The work at North Middletown continues to prosper under the faithful ministry of C. W. Dick, who is held in the highest esteem.

G. G. Bersot, secretary and treasurer, reports \$75.05 received for the two series ending June 21, for the Louisville Orphan's Home.

J. H. Teel has been compelled to resign as minister of the Tenth Street Church, Paducah, on account of the health of his family.

A. R. Moore of Lancaster, will assist the minister, E. R. Clarkson, in a meeting with the church at Mill Creek, Mason Co., beginning on August 18th.

R. H. Crossfield has been delivering a series of interesting lectures before the Owensboro Y. M. C. A. on the subject: "Young Men in the Old World."

A number of meetings are now in progress in our state. We look for a "rich harvest of souls" in Kentucky during the next few months. "The fields are white unto the harvest."

The degree of L. L. D. was conferred upon I. J. Spencer of the Central church, Lexington, by Bethany college, his old alma mater, at the recent commencement.

We trust our Kentucky readers will give to The Christian Century the hearty support it so well merits. We will do our part to make the department as interesting to you as possible each week.

R. B. Neal of Grayson, continues to do valiant service for the Master in Eastern Kentucky. He is continually "on the wing," preaching nearly every

day in the week, and often two or three times. Have you read any of his tracts on "Mormonism?" Write him to send you a set of them.

E. A. Cantrill, minister of the First Church, Washington, Ind., was married this week at Vincennes, Ind., to Miss Stella Adams of Winchester, Ky. We extend our congratulations and best wishes.

The Madison County Sunday School convention will be held at Berea on Wednesday, July 31st. State Secretary E. A. Fox of Louisville, Prof. C. M. Neal of Danville, are among those on the program.

The Georgetown college representative, Mr. A. K. Wright, was awarded the first prize in the Kentucky Chautauqua oratorical contest held at Lexington last week. Four other Kentucky colleges were represented in the contest.

R. E. Moss of La Grange, spent last Sunday with the church at Maysville, preaching at both services. We have just learned that he has been called by this congregation to succeed Howard T. Cree, who recently accepted a call to St. Louis.

Colby D. Hall, a student of the College of the Bible from Texas, will spend the summer months evangelizing in Tennessee, under the state board. He is an earnest young preacher, and we feel sure his labors will be eminently successful.

State Sunday School Evangelist Robert M. Hopkins recently conducted a very successful institute at McKinnysburg, Pendleton Co., in the presence of large and enthusiastic audiences, and organized a Sunday school with 83 names enrolled.

J. M. McCaleb, who labored in Japan as missionary for several years, is now visiting a number of our Kentucky churches, preaching last Sunday in the Fairfax Street church, Winchester. He expects to return to the foreign field some time this fall.

Last Sunday was observed as "rally day" at the South Side church, Lexington. The purpose of the rally was to raise money for some improvements in the building and to pay off a small indebtedness. This congregation continues to grow under the ministry of Cecil J. Armstrong.

The secular papers inform us that Madisonville is to have a new church, known as the "Church of God." It will consist of members who have withdrawn from the Christian church on account of the introduction of the organ and other alleged unscriptural practices.

Preparations are already being made for our annual State Convention, which will be held this year, Sept. 30th to Oct. 4th, at Cynthiana. To make it a success every congregation should be represented. Don't forget the time and



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place, and begin now to make your preparations to attend.

Mrs. J. B. Skinner, so long connected with Hamilton College, Lexington, and recently principal of the college at North Middletown, has taken charge of Jessamine Institute, located at Nicholasville. We predict for this well-known institution a new era of prosperity under her wise leadership.

S. K. Nweeya, of Oroomiah, Persia, who is preparing himself for a medical missionary to his people, is visiting a number of our Kentucky churches this summer. He spoke last week in Versailles. He is a student of Drake University, a pleasing and interesting speaker and should meet with a warm welcome among our brethren.

J. W. McGarvey, Jr., has succeeded Miss Alice Lloyd as principal of Madison Institute, Richmond, and has already assumed his new duties. Madison Institute has long enjoyed the reputation of being one of the best female colleges in Kentucky. Bro. McGarvey writes us that it is his full determination to make it the very best school for girls in the South. May God richly bless and prosper him in his work.

The Winchester Democrat, under the heading of "Cool Religion," says: "Rev. I. J. Spencer of the Central Christian church of Lexington, created some comment a few days ago by inviting the ladies to come to evening services without their hats if they wished. He has gone further and invites the men to attend services in shirt waists if they wish to. He says people can give better attention to the services if they are as cool and comfortable as possible."

G. L. Sehon of Louisville, superintendent of the Kentucky Children's Home Society, has returned from the annual convention of the National Children's Home Society, which was held this year at St. Joseph, Mich. He was honored by being made a member of the board of directors of the national society. The work of this society in the saving of destitute children wherever found, and since he took charge of the work two years ago the growth of the society has been very rapid. Bro. Sehon is a faithful officer in the Broadway church, Louisville, a thoroughly consecrated Christian gentleman, and perfectly devoted to his work.

Woman and Home.

My Father's House.

My Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house, and makes it home,
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hours grow late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!
—Marianne Farningham.

"I have lived to know that a wiser hand than mine has guided my life, and that I have never had a prayer which was unanswered. But God may answer No as well as Yes. You have to say No to the wee tots in the kindergarten when they ask for favors which would not be good for them. I can truly say as I look back over the years of my pilgrim way that God has always chosen the very best things for his child. My favorite song is,
"I know not the way I am going,
But well do I know my Guide;
With a childlike faith I hold the hand
Of the mighty Friend at my side."
—Mrs. Margaret Sangster.

At the commencement of Columbia University President Low announced the gift of \$100,000 for the purpose of endowing a chair of Chinese language and literature. The gift was anonymous and was accompanied by a letter which was, in part, as follows:

"For fifty years or more I have refrained from whisky and tobacco, and enclose you a check which represents the interest on my savings, without condition, except that I reserve the privilege of increasing the amount. In making the gift I am moved chiefly by the appreciation of the importance of the object to be attained. Take it as an old man's view of the costs of the habits mentioned."

The ever-recurring problem of domestic service is to meet another effort at its solution in the establishment of an industrial school for the training of the mountain white girls on practical lines that shall fit them to be trained help in our homes. At Monte Vista, amid the foothills of the Alleghenies

this new venture is inaugurated. The tuition is free, and to cover this and other expenses (school buildings, factories, etc., etc.), life memberships are being sold, which entitle the purchaser to the privilege of getting girls from the school and a free lot of one-quarter of an acre for a building site, as it is the purpose of the board of directors to open a winter and summer resort as one means of support for the school; other means will be the erecting of canning and preserving factories, knitting mills, poultry and dairy farms.

Growing Away From Our Loved Ones.

Not going away from them, but growing apart from them, which is surely the sadder experience! When those we love leave us for a journey, for an exile, or for heaven, our hearts bridge the chasm between us with a hope of future gladness when we shall meet again. But when there comes "the little rift within the lute, that by-and-by shall make the music mute," we have no such consolation. What so unsatisfactory as a patched-up friendship? What so impossible as the healing of an intangible, unconfessed wound?

Love can survive a good honest quarrel, and flourish more thriftily sometimes when a summer storm has cleared the sultry atmosphere and swept away the cobwebs, but woe to love when the frost of indifference settles blightingly upon it, or when two who started by being all the world to each other end by revolving, like ivory balls, in orbits of their own.

Sometimes this torpor of love, which is simply a slow death, falls upon wedded hearts, and then the home suffers. Sometimes brothers and sisters allow the crowding cares of life to separate them. Sometimes friends give each other up, and lose the strength and help and mutual support which comes of congenial intercourse, simply through sheer indolence, inertia, or selfishness. It takes a little time and trouble to go and call or make a visit. To write a letter requires exertion. So the friend is neglected, and naturally, after a while, the friendship becomes like a worn-out tree, which no longer offers sweet fruit for plucking.

It is inevitable that as we go on in life changes shall come to ourselves, our homes, our friends, and our work. Youth is full of fiery impulses, of generous ardor, and of quick decisions. Middle-age moves more cautiously and with less enthusiasm. The evening of life is calm, serene, tolerant, and patient. As a rule, we make friends easily and often when we are young. In maturity we are apt to grow cautious and careful. But we need, as we advance in years, to cultivate our friends, to be careful to show them attention, and to prize at their true worth dear ones who have



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stood loyally beside us in sorrow, in joy, and through evil and good report.

Joe's Way and Bob's.

"If something would only turn up," sighed Joe,

"I could make a success of life I know. And I wouldn't live just for myself—Everybody should have a share of my wealth."

He might have won both wealth and esteem,
But he wasted his time in an idle dream.

"I'll turn something up," said Bob, with a smile,

So he tramped o'er the city for many a mile;

Asking for work at office and store,
Until, at last, he reached the right door.
The work was hard and the pay was slim,

But hard work meant promotion, and that suited him.

The time that Joe was dreaming away
Bob kept on working, and made it pay.
Joe feels that Dame Fortune has cheated him,

For Bob's cup with good things she's filled to the brim.

With the poor and needy he shares his cup,

As Joe will do—when something turns up.

—The Boys' Industrial School.

Filipino Wings.

When General Young's cavalry took San Fernando de Union, they defeated there several hundred insurgents under Tino. The enemy retreated, leaving behind their dead and wounded, the American soldiers pursuing them for some distance picking off stragglers.

Suddenly some of our men saw, as they themselves afterwards told me, a mounted insurgent officer galloping after fleeing men. A volley from the American cavalymen brought down the Filipino's horse, but the rider regained his feet unhurt. So sure were the Americans of his capture that they ceased firing, expecting him to surrender at once. But to their surprise

he ran towards a stone house on the beach and therein disappeared.

From this building a sand embankment extended for at least a mile up the beach, finally losing itself in a thicket of bamboos. This was one of the numerous trenches thrown up by the insurgents.

Suddenly the head and shoulders of a man were seen to move rapidly along the ridge of this embankment. So great was its speed that before the soldiers had time to open fire the figure shot out of sight into the distant bamboos.

A thorough search of the house was instigated, but not a soul was found within. The insurgent officer could certainly not have escaped by means of a horse, for the Americans had passed through that same house but ten minutes before, and any horse would have been seen. Besides, no native pony could ever have attained the speed with which that figure had shot along the beach behind the trench. The mystery remained unsolved.

Some months afterwards as I was telling this story to my native friend, Ignacio Villamor, whose brother Blas I knew to have been Tino's adjutant at San Fernando, he commenced to laugh immoderately.

"Yes," he said, "my brother told me of that incident. Your soldiers were certainly outwitted that time."

"But how did the man escape?" I asked.

"On a bicycle," laughed Villamor.—Albert Sonnichsen.

A Siberian Picture.

Describing her recent journey across Siberia, Mrs. F. E. Clark says, in *The Christian Endeavor World*: "If the Siberian village was of any size, there was always a little church painted blue and green, a combination of colors which theoretically you would disapprove of, but practically, among the green trees and under the blue skies, the little blue and green churches were very picturesque, harmonizing prettily with their surroundings, and brightening up the little villages with a touch of color.

"Often the steamer stopped at one of these little villages; and then every man, woman and child would come down to the shore to see the travelers. The women and girls brought their arms full of bottles of milk or kvass, loaves of bread, eggs, sour cream, and other delicacies. The men stood ready to catch the rope that was thrown ashore and tie to a post, or to help put the gangplank ashore, or to stare at the boat and its occupants, or to help with the wood which the steamer burns instead of coal; while the old parish priest with his long gown and his crucifix, and his long curly hair hanging over his shoulders, stood superintending the whole business with a benevolent expression, as if he were just waiting till the hubbub should be over to say, 'Bless you, my children!'

Mother Goose in School.

According to the Chicago Chronicle, Professor McClintock, of the Chicago University, has been telling the teachers of his city that the Mother Goose rhymes are a scientific vehicle for conveying knowledge. It is with no disrespect to him that we quote what the funny man of the Chronicle proceeds to suggest as adaptations of some familiar verses.

"Tom, Tom, the banker's son,
Stole a million and off he run;
He spent the rocks
On gilt-edged stocks,
And now he owns five city blocks."

The following, it is suggested, would impress on the plastic mind a commercial tendency of our age:

"Sing a song of six bits,
Rockets full of 'dust,'
Four and twenty oil-wells
Joined into a trust;
When the trust was ready,
The wells began to spout,
And those who put their money in
Began to take it out."

Or this, to inculcate careful dealings in the markets:

"Baa, baa, black sheep,
Have you any wool?
Well, I should say so—
A warehouse full.
But I don't care who
Sells or buys—
I am going to hold it
Till the prices rise."

Faithful Service.

"High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service." This is one of the fine statements not often quoted, of the late Rev. James Martineau. It is the privilege of the Christian teacher to sound this new call and to create the inspiration in the "high hearts," now resting in the "camps of ease" and quickening them for the onward march. The responses are oftentimes encouraging to the faithful minister, and he rejoices when his leadership is acknowledged and followed. Every faithful minister has the assurance that the divine voice of duty, voiced by one who would sincerely and prayerfully do good to his fellows, always finds an answering response in due time. No voice, however feeble, lifted up for the truth, ever dies amidst the confused noises of time. Through discords of sin and error, woe and death, it rises a deathless melody to blend with the great harmony of a reconciled universe.

In answer to the question, What is the difference between Elijah and Dowie? someone has wittily replied: That whereas the former was fed by ravens the latter is being fed by gulls.

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From July first till further notice the Nickel Plate road offers round-trip tickets Chicago to New York City, returning same route or going and returning by different route, at option of passengers. No excess fare is charged on any of its trains. Meals served in up-to-date dining cars, ranging in price from 35 cents up, but not exceeding one dollar for each person served. Secure tickets and sleeping car berths at City Ticket Office, 111 Adams street. 'Phone 2057 Central.

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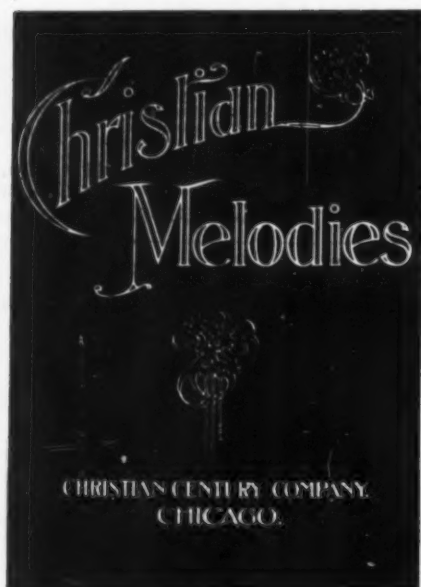
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BY PROF. WM. J. KIRKPATRICK

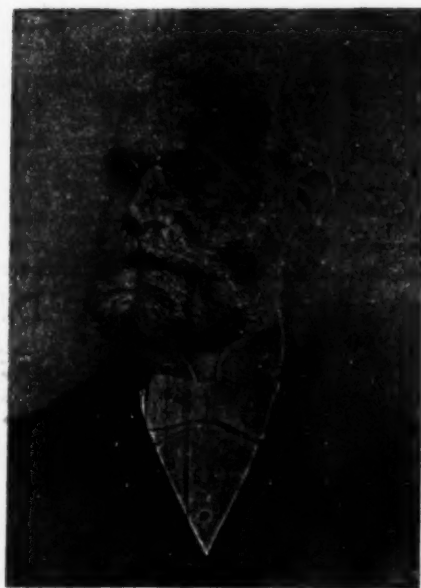
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